Stri Dharma

Official Organ of the Women's Indian Association

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NOTES AND COMMENTS

Women and the Madra[s Cor]poration

It is a matter for congr... s th... ras Corporation has ope... ned its d... de to women by two Resolutions which ... passed since our last issue. On May 16, ... K. Vyasa Rao moved the following Resolution, which was passed by 9 votes for to 7 against:

"That Government be requested to nominate to the Council of the Corporation an Indian Lady Councillor to be of use in rendering the Municipal administration of the city more beneficial especially to the needs of the women and children of the city."

We understan[d] that Mrs. M. P. Devadoss, wife of the Hon. Justice Devadoss, has been offered the Councillorship, and has accepted it. We congratulate her on the honour and opportunity for service that have become hers.

Again on May 23rd, Rao Bahadur G. Narayanaswamy Chetty proposed that Clause 51 of the Madras City Municipal Act be deleted. The clause is: "No person shall be qualified for election as a Councillor un[le]ss such person is of the male sex." After some discussion the Resolution was voted upon and passed by 12 voting for and 5 against. Since 1919 the Women's Indian Association has been agitating in Madras for these reforms by public meetings, letters in the Press and private interviews with Councillors, and naturally its members are happy that their efforts have baen rewarded.

It is very satisfactory that the Madras Corporation has now come into line with the Madras Legislative Council in granting to the women of the Presidency all the rights of repr[esen]tation within its power. By these steps Madras Presidency leads the way in establishing equality of rights for women in India.

Calcutta Industrial Home for Hindu Women

A comprehensive and praiseworthy scheme for the establishment of a Home for Hindu widows and women in indigent circumstances has been worked out by Lady J. C. Bose, and is to be conducted under the auspices of the "Nari Siksha Samiti". This Society has long been known for its valuable educational work in Calcutta and it has already opened a cottage industries department for improving the economic condition of women of middle-class families in Bengal. The Home is to be located in or near Calcutta and is to be in charge of a Ladies' Commitee. Its objects will be: (1) To provide accommodation for helpless widows and women during the period of their training. (2) To prescribe courses of studies in general and technical subjects suitable for women. (3) To train women for educational and social service work. (4) To give them instruction in cottage industries. (5) To open boarding houses under proper safeguards for women to live in while earning their bread as teachers, clerks, nurses and industrial workers.

Crafts for women

The following list of crafts which the Samiti proposes to teach the pupils of the above Home will show how useful women's industry and skill can be to their country and how many avenues are open to them for obtaining an independent income, Spinning and dyeing yarn, weaving cloths and carpets, sewing, knitting, embroidery, lacemaking, wick-making, pottery, manufacture of jams and jellies. condiments and confectionery, home-nursing, teaching and taking care of children and invalids, type-writing, and other Home industries. The artificial flowers which were recently exhibited by the Bombay Branch of the Women's Indian Association and the rattan work of the Madras Branches, both of which were much admired, are two other home crafts which may profitably be included in the Samiti's list. We trust that sufficient funds and workers will be forthcoming to make Lady Bose's Home a great success and the useful institution it promises to be.

A Muslim Lady's Success

A Muslim lady candidate heads the list of successful [ca]ndidates in the Bachelor of Law Preliminary Examination of the Calcutta University. This is the first time that a lady student has come out first in a Law Examination. Miss Begum Sultan is the daughter of the Editor of a Muhammadan newspaper. This unique success of a Muslim lady will rejoice the hearts of all supporters of the progress of women. It proves—what we are always contending—that it is only opportunity that is needed for women of all castes and communities in India to show how clever, how capable, how all-round in development they can be.

Other Successes and Appointments

Mrs. Sivakamu of Madras, daughter of the late Mr. Nilakanta Sastri, and sister of Mrs. George Arundale, has finished her Medical course very brilliantly at the Bombay Medical College. She got her Doctor's Degree with Honours and carried off as well three medals (one gold,) and a scholarship.

All University results are not yet out but we notice that a good number of women have graduated from the Lucknow University, one of them being a Muhammadan.

Miss Lina Ray, daughter of Mr. Prithiwis Chandra Ray of Calcutta, has undertaken the Editorship and Management of the weekly journal, *The Indian World*, which was formerly under the Editorship of her father, but which ceased publication during the war. Miss Lina Ray has been on the editorial staff of *The Bengalee* for the last few years. We anticipate a career of journalism opening up to many Indian women in the future.

Mrs. K. Thayalamma, a Brahmana lady, belonging to the Smartha Vadama community, has been appointed to the Madras Medical Department as a permanent Lady Apothecary on Rs. 150 per month, and has been posted to the Government Headquarters Hospital, Cuddapah. She will join the department on the expiry of a course of training she is taking in the Raja Sir Ramaswami Mudaliar's Lying-in-Hospital, Royapuram, as an Honorary House Surgeon.

The two Graduate daughters of the Rev Mr. Lazarus and Mrs. Lazarus of Vepery, Madras, have been studying in England for some time and recently have had the honour of being received in audience by the Pope in Rome.

Mrs. Padmasani, daughter of Mr. N. Pattabhi Rama Rao, ex-Dewan of Cochin, has been successful in her B. A. examination from Queen Mary's College, Madras. She was one of the foundation members of the Madanapalle Branch of the Women's Indian Association, and later became its Hon. Sec. for over a year, being always enthusiastic in its work. She has the honour of being the Second Telugu lady to graduate, her cousin, Mrs. Lakshmipathi, B. A., having been the first. We offer her our heartiest congratulations.

Compulsory Education for Girls

Rao Bahadur T. Varadarajulu Naidu, who is the Chairman of the Educational Standing Committee of the Madras Corporation made a fine speech at the recent meeting of the Madras Educational Council and covered all the arguments for compulsory and free elementary education. Unfortunately, however, while the theories and principles which he stated in terms of the word "children" were such as all would agree with, the practical working of the scheme for the City of Madras is threatened with a fundamental defect by the exclusion of girls from its provisions for the next seven years. This exclusion is based on solely on financial grounds. In effect it comes to this—that although twice as many boys as girls are at the present moment being educated in Madras City all the available money is to be spent on giving free education to *all* boys before anything further is allocated to girls! According to statistics there are about 28,000 boys and the same number of girls in Madras of the school-going age. Of these 26,000 boys are receiving education now, only 2000 more need to be forced to school. But of girls there are only 15,000 getting schooling. It is to the 13,000 girls left ignorant that attention and finance should be directed if the homes of the future are to have worthy mothers, and all these educated young men respected wives.

Madras women will see that this scheme will not go through without amendments, but we understand that its financial arrangements are such as cannot meet with the conditions for Government aid. [illegible] there have been a number of letters of pro[illegible] Press from women, and several leading [illegible] against the proposed exclusion [illegible]

A Nota[illegible]

One of the members of th[illegible] [Wo]men's Indian Association, Mrs. P. Susheela Bai, of Bellary, has boen nominated as a member of the Bellary Taluk Board. She is the wife of Mr. P. S. Raghanatha Rao, a High Court Vakil of that town, and she has identified hereself for some time with the public interests of women and children there. She took the Chair for a public meeting of the Bellary Branch of the W. I. A. recently at which Miss Bright and Mr. C. Jinarajadasa spoke. Her speech on being introduced to the Taluk Board is so full of the typical spirit of awakened Indian womanhood that we reproduce it in full:

> Gentlemen, I have to thank our President for the kind words spoken about me. He and the District Board President have to be congratulated by all for moving with the times and adopting a broad and liberal-minded policy of recognising the equal rights and privileges of women and removing the sex bar, thereby giving them a voice in the administration of civil affairs. But I wish the choice had fallen on better and abler ladies and not on my humble self. However this does not mean that I am wanting in sympathy for the poor, or in earnestness for my future work. I shall try my best to learn the needs and grievances of the people of this Taluk Board and of women in particular and try to get them redressed as far as possible. I am sure that with your kind help and co-operation I shall succeed in my efforts.
>
> This is the first tim ethat I appear in an assembly of men and I hope that you will kindly overlook with indulgence my nervousness. You must be very proud indeed that it is your Taluk Board that has taken the lead in nominating a lady member, though in Nellore we have now two lady members, and we are glad that Mrs. Devadoss has been nominated a Municipal Councillor of the Madras Corporation.
>
> I hope that following the liberal policy of our President our own Municipalty also will ere long have a lady Councillor to voice the grievances of the women of our town.

An Inadequate Sentence

A wealthy gentleman was found guilty in Madras of cruel treatment to his wife aged 14 to such an extent as to cause her severe injuries on her body. Though there was the medical certificate and the evidence of the lady doctor that the husband had ill-treated the little girl while he was under the influence of drink, yet the accused's counsel tried to make out that the case was one of concoction and was purely domestic. The Judge was satisfied that there was ill-treatment—but *we* are not satisfied with his sentence of merely Rs. 100 fine. In cases

of this kind the sentence should be such as to act as a deterrent to this man and others of his brutal nature from bullying little girls. Such a fine to wealthy man is entirely out of proportion to the value of the health and soul of his helpless child wife and is nothing less than a travesty of justice.

There are many things connected with cruelty, and with traffic in poor weak young girls ,that needs to be brought into the limelight of public opinion. It is stated that there is a regular traffic in young women who are being taken to the Panjab to be inmates in houses of shame. Five arrests have been made in Lucknow in connection with a complaint that was made by a goldsmith that his daughter was missing. A suspicious house was raided and the girl was found there and another girl, also a Brahmana, from another town. Nothing but vigilance on the part of our organised Women's Societies will ensure that adequately deterrent sentences are meted out in these cases to the men concerned.

The Seva Sadan, Bombay

We have received the last annual report of this Society. This most interesting institution is prospering and growing in its usefulness. Destitute women and children are given a home in the institute, free educational and industrial classes are regularly held and very well attended, a free dispensary maintained and much social work done, including the daily feeding of 259 poor school-children. The industrial classes (cookery, hosiery, etc.,) are self-supporting; other classes are provided for from the funds which are well supported by the public. The teachers and helpers are honorary workers. The institution is certainly doing splendid work.

Stri-Dharma

Requests have come to us so frequently to increase the Tamil section of this magazine, or from other localities to increase the English section, that a word of explanation may help our readers. It is the aim of *Stri-Dharma* to be an All-India women's paper, and, in addition, to be the accredited medium of information about the progress of Indian women to foreign countries, for the link of a common sisterhood is world-wide. It is through our English section that these aims can be achieved. It is at the same time the Organ of the Women's Indian Association and each Branch Secretary receives one copy free of cost. It happens that the majority of our Branches are in the Tamil country and thus our Tamil members think they ought to get a larger share. But they will understand that as the paper must be made self-supporting the present proportion is the only fair one, seeing that over 70% of our subscribers are English-reading, and that we still have a very small number of paying vernacular readers.

Our readers value our paper: we appeal to each to get us some more subscribers and to persuade some of the shops with which they deal to advertise in our pages so that the success of the paper may be assured.

"MOTHER OF ALL LIVING"

By Julia H. Cannan

It is difficult to trace how and when woman allowed herself to sink from her rightful place as helpmeet. It has been a very gradual descent, for history tells us of woman as leaders, as fighters, as rulers, in the far past when a women was looked up to, in the home as well as outside the home, *because* she was a woman, and superior to man, who only *served her*.

The beautiful name that has been given to her in Christian belief—"Eve—Mother of all living" suggests forcibly her place in the world, and this title is a fine motto to take as an ideal—not an ideal only, for it works out in practice too. It is but natural that after the long centuries of "Chattel-dom" women who are becoming freer lose their balance, have no particular aim, and forget that freedom means responsibility. It is difficult to write about woman separating her from man, nay, it is impossible, for their evolution is dependent one on the other. "Useless each without the other" is literally true but man has not and does not recognise this—and woman is as yet too dazed, at finding some of the bands that bound her fast, loosening, to realise anything of her power, nor does she recognise as yet her work and place in the universe' There can be no good *separate* work, (by work I mean creative work such as art, literature, poetry) for its two sides its two forces, need representation. The best picture, the highest music, the most inspiring poems have been created by the influence of woman *on* man, rarely by the two together, for up to now the influence has been more or less unconscious, or shall I say, unacknowledged.

"Mother of all living" is a great name, a great ideal for woman to live up to. The restricted life has made her petty, small-minded, jealous, limited in outlook, and variety plays a great part in her life, coloured by a great desire to please man.

Man has brought woman to this pass, and it is only by a terrific struggle for independence that she will in the future become independent of these influences which loom so largely on her horizon at the moment. The struggle has begun, is growing bitter. Man having brought the world to its present chaotic state does not desire woman to come back to her own place, for he recognises wisely that when she comes back many customs, many evils, will have to go, many laws be altered. Man will have to look carefully to see how he means to act in the future towards woman; in other words, society will have to be cleaned up.

In the political side of life, it has never been a question of simply getting a vote—*as such*—but the power and position that a vote brings, that made woman more or less all over the world *demand* this right. In a word what does this vote mean? The right of speech—hitherto withheld, and man knows that when woman speaks, there is much to tell,

much to disclose, and man prefers the silence to continue.

The "Mother of all living" has in the past, forgotten her mission she has forgotten her responsibility and has let herself sink into a very bad second place; for that she must take full responsibility for duties neglected and opportunities lost. As I said, it is difficult to see how she let herself go, or why man, thinking himself superior because of physical force, demanded of woman a second place to suit him; enough that women are waking up to this fact and that pioneers amongst them are fighting and struggling to recover and to possess their lost inheritance.

"Mother of *all* living"—nothing left out; she is to mother *all*, look after *all*, to nourish, protect and to love *all*. It sounds so easy, it is so difficult; it sounds so little, it is so hard a task—but that is her work and nothing short of it. Too long has woman had her eyes on the ground, because of oppression and of yielding up her will. The day is dawning when she shall raise her eyes and standing erect shall look far into the distance. Her downcast eyes have made her vision very limited and small, but when she is free she will again look out into the distance and see afar. This far-sightedness, or shall we call it intuition, is a part of her nature. It has been stunted and suppressed and in coming back to her own she has to learn to use this gift. The woman with distant vision will follow her intuition and the man with his positive mind will bridge over the gulf which divides the literal from the intuitive.

We need have no fear that the home will suffer when woman is free—with wider vision will come new understanding of her husband, of her children, of her home, of the State—and with greater knowledge will she be able to train her children to be living and responsible citizens within that State. How often in the past and still in the present has it happened that for the sake of the children the woman has suffered injustice, cruelty and all manners of wrongs. Nay, indeed, how often has it happened that to satisfy the desire for motherhood woman has given her best and most treasured gift only to find herself treated worse than a pariah and an outcast.

So great is my belief in woman that I claim for her the right of reformer and purifier—but she has a long way to go—a big lesson to learn. Wake up, women!—go forward! The world is crying for your help—the help that only a woman, as mother of all living, *can* give.

"It is the consciousness of the spiritual character of their life's work, which lifts women above the utilitarian standard of the immediate and passing, surrounds them with the dignity of the eternal, and transmutes their suffering and sorrow into a crown of light."

(RABINDRANATH TAGORE.)

Girlhood for Girls through Girl-Guiding

BY MALATI PATWARDAN

India is advancing rapidly and it is beyond dispute that we must work in all possible ways to do our share in hastening that advancement. In what direction does that advancement lie and what qualities in particular ought we women to develop in ourselves, is the question before the country to-day. Girl Guiding is pre-eminently the movement which affords the training needed for that larger life on which we are entering. There are four lines, in particular, which are developed in Girl-Guiding—(1) Character and Intelligence. (2) Skill and Handicraft. (3) Service for others and Fellowship. (4) Physical Health and Hygiene. Training along these lines means the bringing out of the qualities which equip us to fulfil the functions of a sister, wife and mother, in the true sense of citizenship.

To make this movement popular in India ought to be one of the activities of every Indian women's Association. The difficulties are manifold; but we are set out on a work in which, once the need is perceived, there can be no difficulties too great to cope with. Few among us doubt the necessity for Girl-Guiding throughout the world, and specially so in India. It is needless to discuss whether the position of women in India as it is, is due to the neglect of their cause on the part of the men, or whether it is due to social customs, among other reasons. We women, who once upon a time occupied an eminent and fitting place in the home and the State where Stri-dharma was our distinctive glory, have to bow down in many ways before the women of other nations—for instance, in the matter of education, knowledge of sanitation, and care of the child, not to mention their achievements in other spheres.

It is urgent, if the country is to progress rapidly, or is to take full advantage of the political changes that are taking place to-day, for us to bestir ourselves, especially when the men neglect our interests; for instance although the need for Compulsory and Free Elementary Education for boys is well recognised in the Madras Presidency and the United Provinces, that of their little sisters is evidently regarded as of no consequence. We cannot wait for generation still all the girls of India are educated in our present schools, which are notorious for their slow and defective methods, such as the choice of unhealthy localities for schools, unsuitable curriculum, long hours in school, homework which leaves them no time for play or exercise, punishments which make the little ones timid or rebellious; in fact, an education which damps their enthusiasm, deprives them of patriotism, and makes them mere machines.

We have a movement in Girl Guiding which remedies many defects. It can be adapted to the young women and old alike. It gives them the training necessary to make them good citizens. It

makes them wide awake. We have got, though, the exertions of the Women's Indian Association, the power of the vote, which, however, is of no avail unless used intelligently.

If we look at the majority of Indian women to-day, we find that they lack something, and that something is joy and interest in life. This is largely due to the absence of one of the brightest periods in life, which is girlhood. We find in India that girls are either children or mothers, therefore they are not able to appreciate consciously the joys of a care-free girlhood, when friendships can be made and healthy emotions be cultivated. Owing to the lack of this stage in early life, they suffer heavily in their physical and mental development and thus become less worthy to be the mothers of a nation.

Girl Guiding will give the Indian girls girlhood. Guiding will lead them from their cramped homes into the open sunshine, give them a larger interest than only domestic affairs, which are their first care. Guiding will enable them to fulfil their duties with pleasure and understanding. It will make them better sisters, wives and mothers. It will teach them to be clean in thought, word and deed. It will teach them to be thoughtful and reliable. When a Guide promises on her honuur to do a thing it means that it will be done, for a Guide values her honour.

There are very many proficiency badges that a Guide can win, such as nursing, first aid, cooking, swimming, nature study, games, and others which it would take a whole page to enumerate. Such useful pursuits will not only fit girls for becoming good citizens, but will keep them usefully engaged and will thus prevent them from indulging in idle talk and laziness, due to time hanging on their hands. That which, however, makes Guiding and Scouting truly great, is the spirit of brotherhood and sisterhood which it spreads among boys and girls the world over.

As Baden-Powell says in *Girl Guiding* although there are many different religions in the world, all worship God, though their form of worship is different. It is like an army that serves one King in different regiments each wearing its own distinctive uniform. This should show us that it is a world-wide movement and that it takes no account of the differences between faiths and nationalities. The world to-day is full of hatred and war, and if these are to be overcome in the future it must be realised that we women have a definite part to play, and can only succeed in it by our understanding of each other and by a feeling of comradeship with the women of the world.

It was a worthy act on the part of Princess Mary as a true Girl Guide to have given away part of her wedding present from all the Marys of the British Empire, for the inaugurating of a Girl Guide Training Home. It is to be earnestly hoped that her worthy example, in assisting this movement, will be followed in various ways, according to their means, in our own country by our sisters (and why not our brothers as well ?).

Indian Women's Associations have not so far taken any part in this most useful and necessary movement. It is hoped that several Branches will take up this new activity and start training camps and give their girls a chance to develop along some of the various useful lines so as to enable them, as good citizens, to fulfil their important duties to their country and the world.

Marching Song of Indian Scouts and Girl Guides

(To a Canarese Tune)

Boys of India, Girls of India,
Who have joined our happy band,
Let your song of gladness ring for
God and Crown and Motherland.

CHORUS: Sing of Bharatavarsha's Story,
Of her heroes and her glory,
As we march upon our way,
As we march upon our way.

With the Star and with the Lotus
Gleaming on the flags above,
We will sing our Mother's praises,
And her Mighty Heroes' love.

CHORUS: Sing of Bharatavarsha's......

Boys of India, Girls of India,
Mindful of your future fame,
Strive in service never daunted
To uphold our noble aim.

CHORUS: Sing of Bharatavarsha's......

SILVER SWIFT.

Indian News from a Californian Reader

To,
THE EDITOR,
STRI-DHARMA.

MY DEAR FRIENDS IN INDIA:

Would you care for a letter from one of your interested readers of *Stri-Dharma* over in California, United States of America?

Such an unusual experience has come to me lately that I have thought I would like to share it with some of my friends in India.

Ever since my last visit to India I have done all I could to tell my friends about the women of India and how lovely I found them and how kind they were to me and how they let me share a little of their lives now and then by inviting me to their homes.

I brought home here with me many of the lovely Saris that the ladies wear, and I have used them to show to my friends and to talk to them of India. A number of times I have been asked to talk before some Society or a Club and a few times at some of the Churches and Schools.

I had a chest made of Camphor wood that had a bell in its lock and I carried all my lovely saries and embroideries and shawls in that, so as to show the people to whom I talked the

sort of chest that is often found in an Indian home. I always called my talk "Life Among the Cultured in India." You see we have a good many men from India who come here to work and they live so differently from the way we do that it gives a wrong impression to people here, so I have dwelt more especially upon the way I found the beauty, culture and grace of the women of India, more than upon any other view of Indian life. I have tried to do this deliberately to repay the kindness I found in India.

One day not long ago I was walking through one of our great shops which we call Department Stores, for there is a department for the sale of nearly everything that one could wish to buy, and I saw in a great glass case a dozen beautiful Indian ladies, Saris. The case was like one in a museum and was lighted up with electricity so as to make the gold lace on them show off to great advantage. I was so delighted to see the Saris that I stood very still and studied them for a long time admiring them, as never before over here in this country have I seen such a display, though I have often wondered why no big merchant sent to India for them. I know some smaller dealers, Indians themselves, over here *have* tried to import Indian goods, but without success, so I looked long at the lovely silks. I then asked for the clerk who had charge of the case of saris, and after telling him that I had been twice to India asked him if he knew what those silks in the case were used for in India, and he said he did not know. I then explained that they were for ladies to wear as we wear a dress and asked him if he would like to have me show how they were put on.

You see one time Mrs Jinarajadasa had shown me how to put on a sari, and we had too living over here with us for five years a merchant from Bombay who stayed with us during the war because he was not allowed to return to India, and he often showed me how his wife and other ladies draped their saris, so I knew a little how to do it, and over my own street clothing which we wear here when we go out to do buying. I wrapped a gorgeous Sari around me and told him meantime a little of the lovely ladies in India who wore such things. He was very much interested indeed and he wanted some addresses of merchants in India who sold such things for I told him he was putting too high a cost on the saris.

They had some small ones just a metre long and very narrow with a little gold woven at the sides and ends. I think I have heard that some Indian ladies wear them over the head and face but I do not know. I had bought four of these at Agra for four rupees each and this shop I am telling you about here in my city was selling the same thing for about one hundred rupees. I exclaimed over the difference and he said that the duty was so great and the cost of sending to India for them, that the price was reasonable. Another Sari he had marked three hundred rupees and I know that it was not more than eighty rupees in India. I took my *Stri-Dharma* and hunted out all the cloth merchants who advertised in it, some of whom I remembered as ones I had bought cloths of in Madras myself and I made a list for the merchant so that he could write to them if he wished to do so and see if the cloths could not be sent over here for a reasonable sum.

The customs officials here seem not to know the values of Indian goods and put heavy duties on everything.

A student from Kolapur State with whom I have become acquainted and whom my husband, my sister, as well as I have helped, had a marble box and a marble checkerboard sent over to him here by his mother as a present from home. He said the box would have cost ten rupees in India but the customs officer charged him sixty rupees duty! For the checkerboard, because it was inlaid with flowers in the corners, the customs officer demanded three hundred rupees duty! Ramchandra told me that his mother paid for it, in India, thirty rupees. You see the great difficulty there is if one wishes to send goods to this country.

I always read *Stri-Dharma* with great interest and I hope for the freedom of Indian women from the age-old customs that bind them so unpleasantly.

May I express my love for all the Indian ladies who remember me the last time I was at Adyar in 1916.

Very truly yours,

(Mrs.) EMILY G. P. SHUTTS,

Los Angeles.

AN URGENT HOUSEHOLD REFORMS

One of the ingredients often omitted from cookery recipes which can be assured of success is *Punctuality* on the part of the eaters of the prepared food. In India it is especially necessary to emphasise the inclusion of this most important factor in any magazine devoted to the furtherance of the culinary art and the improved management of household affairs, for in India more than anywhere else in the world strict punctuality and the value of moments, or even half-hours, is regarded as beneath consideration.

Regularity and punctuality at meal-times are an urgently needed reform in Indian households. We all know how the women of the household are tied to the fire and the kitchen because the men of the family fail to return for their food at the expected time. Sometimes they arrive hours late and there has been a continued strain of worry for the devoted wife who wishes to keep the "preparations" hot and nice for her husband. Because she expects him every moment she cannot give her attention to any other subject. This want of punctuality brings about an appalling waste of time. It causes cooking to be an endless slavery. It often causes the best prepared dishes to become a failure, thus wasting good and expensive food material, disappointing the cook, and often enough giving indigestion to the eater.

If one asks Indian ladies what is it that gives them most trouble they will almost all answer "cooking". Now that would not be the answer that Western women would give who do their own cooking. In each case there are the same number of meals to be prepared and generally speaking the same looking after the fire, boiling water or milk, chopping of vegetables, washing of materials and mixing and frying of them, but the Western woman knows that her family will all be sitting ready for the meal at an exact moment, that the meal will only take a short time, and that there will be a clear number of hours free for her before she has to start cooking the next meal. In India the lack of united action and the lack of conscience about coming to meals exactly in time leave the poor woman who cooks no time for herself between one meal and another.

Instead of being a slavery cooking ought to be, and can be, a pleasant and interesting service to the family. Woman is the greatest builder in the world. She builds up the body of every human being. Her power of feeding and nourishing humanity and erecting the human temple is a noble mission and a great responsibility. But it was never meant to keep her in chains. It should not deprive her of fresh air, and keep her all day in an over-heated and often dark and smoky kitchen. Nor should people have such luxurious taste in food that they demand nine or ten different kinds of dishes when they could be quite healthily fed with half the number. We ought to be ashamed to live on the sweated labour of women. When we have paid

men cooks we have to give them regular hours of rest, half-holidays and such like, but the poor household ladies who do the cooking where no paid cook is kept are expected to cook from morning to night without grumbling. Why should a wife be treated worse than a servant?

It has often been noticed by those who organise women's classes or Associations that the women who belong to the households of men who hold Government appointments (either large or small) are the most regular attenders at such meetings, and when the reason is sought it is found that their meal-times are forced to be regular and up to time, and the result is that the women have more free time in which to develop their minds and to do public as well as private service. Government service insists on punctuality on the part of its servants. Its fixed time-table has a beneficial and reformatory influence on the home time-table, and cooking becomes an enjoyable fine art instead of a hated incubus.

Now there should be an equally strong pressure felt from the centre of every Home Government. The wife or the principal lady of the house should be the Prime Minister. The elder members of the household may be considered her Privy Council or her Cabinet, and the juniors her ordinary Members. Any responsible lady who feels that her household ought to be run more punctually is advised to call her members together and have a family Council over this matter of arranging a fixed time-table for meal-times. The co-operation of all should be invited and the reasons for changes explained. Then together they should decide on the best hours and agree to some rules stating that all must be present at such and such a time; that food will be kept hot for late-comers only for a certain time after the fixed hour; that those laggards must be prepared to serve themselves, etc. Then having amicably and reasonably held their Council and passed their laws, the testing-time will come to the women of the household. Their will to carry out these rules must be unswerving and with themselves they will have the greatest difficulty as women's natures are so forgiving and so unselfish. They must themselves be punctual to the minute in having ready the meals, and then they must turn their attention deliberately to some other piece of work after they have served those who appear to be served at the proper time, leaving others to look after themselves. If they persevere unflinchingly with this regime the household will soon adapt itself to the better order of things and the temporary difficulties and frictions of the transition time will be forgotten.

If the Home Government pressure is as strict as the British Government time-table pressure, the household management will run along as if on wheels and everyone will bless the day they had the Family Co-operative Council which decided on the new home time-table. Then in her certainty that her dishes will not be spoiled through having to be kept waiting for her absent lord the cook will take an increased interest in all the new recipes she will find in *The Indian Cookery Magazine*, and the husband, remembering that his faithful wife has her eye on the clock awaiting the promised moment of his appearance, and that she probably has some new dainty ready for him exactly in time, will put aside all temptations to postpone his return. With this new punctuality on both sides a new era of health and happiness will begin and much of the wearisomeness of the kitchen will disappear. When cooking ceases to be an everlasting burden women will be able to take a pleasure in trying new culinary experiments! May the day soon come!

M. E. C.

FROM *The Indian Cookery Magazine*

Women the World Over

China

Women in the Province of Hunan have begun a spectacular campaign for the ballot.

Led by American educated young men and women, a big movement has been started in Canton for the closing down of Government-licensed brothels. So concerned was one of the women keepers of these houses of ill-fame that she wrote the words "Purity Campaign" on a piece of paper in the shape of an idol, which she took outside her door every night, cursed it to the accompaniment of incense-burning and then beat it with a wooden sandal. She hopes in this way to get the spirits to bring about a failure of the campaign.

Miss Shiu, who graduated from an American University, is proposed for the post of Education Commissioner at Heungshan, Kwangtung Province, and if chosen she will be the first Chinese woman to hold an executive post in her native country.

Heungshan is one of the most progressive towns in China, and recently Miss Wang Pik-wen, a prominent suffragette, was elected to the District Assembly there by a large plurality. Women are coming more and more to the fore in this Province, bus conductresses and waitresses being largely employed in many parts.

It is satisfactory to learn that Canton is considering its slave-girl question and is likely to follow the example of Hong-Kong in abolishing it. The Chief Justice of the City is much in favour of the reform and has stated that arrangements will be made for the maintenance of released slave girls.

Japan

The women of Japan have won their agitation for the right to attend political meetings and form political associations. The former police law which prohibited such actions was revised at the last.

session of the Dict and the new law became operative on May 5. The women of India rejoice at this extension of freedom to their Japanese sisters.

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Japanese women teachers have started a movement to form an Association to raise their position and to help in the solution of the many questions pertaining to women.

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As a means of encouraging the birth of children in the city, the Osako Municipality has appointed a Committee of 250 to investigate conditions and to report all cases where expectant mothers exist among the poorer classes so that aid may be given them. Each woman is to be provided among other things with clothes for her baby. Osaka is Japan's greatest industrial city.

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Burma

The Annual Meeting of the Myanma Hita Women's Association was held at the end of April on the platform of the Shwe Dagon Pagoda. Many prominent Burmese men and women were present. U. Ba Si, Bar-at-Law, presided. He eulogised the work done by the Women's Associations in general and the Myanma Hita Women's Association in particular and expressed his hope that women will try and make themselves reliable co-workers in the struggle for Home Rule.

The report of the Secretary was read by Ma Hla Tin, a Committee member. The following office-bearers were elected for the ensuing term:—President, Ma Ma Gyi; Secretary, Ma Thein; with additional Asst. Secs. and ten Committee members.

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An important Bill for the registration and better training of midwives and nurses in Burma is now passing through its various stages in the Burma Legislative Council. Its sponsor is Dr. M. N. Parakh, well known for his support of all causes which further the interests of women.

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The Whyte Commission has recommended that women shall have the vote for the Reformed Legislative Council of Burma. This is very good news.

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England

A woman Engineer has set up in business for herself in Exeter and has already installed one lighting set for a country house.

She is Miss Partridge, B.Sc., a member of the Institution of Electrical Engineers, and also an active member of the Women's Engineering Society. During the War Miss Partridge worked as head of a testing department in an electrical firm.

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For the first time in the sixty years' history of the Co-operative Wholesale Society a woman has been elected to the Board of Directors and will share with thirty-one men the responsibility of the management of an organisation which has a turnover of £2,000,000 a week.

Mr.s Cottrell, the new Director, will receive the usual pay of £850 a year (over Rs. 1000 per month) and expenses. On a poll of the directors of distributing Societies throughout the country, she secured 844 votes, while the man who was second had 702.

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Germany

In the final drafts of the German Venereal Diseases Bill, presented to the Reichstag by the Reichsrat, the regulation of prostitution has been re-introduced. The thirty Women M. P.'s and all women's organisations will unite in fighting this ruinous clause.

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Egypt

A pelition signed by over 2,000 Egyptian ladies has been presented to King Faud, requesting that Zar be abolished. Zar is the ceremonial for casting out an evil spirit from a woman, which is much employed throughout the country and gives rise to various immoral practices.

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South Africa

Once more a Woman Suffrage Bill has been defeated in the South African Parliament, but by the very narrow majority of four votes.

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Women's organisations in England are protesting against the system of compulsory examination for venereal disease which is in force in Uganda.

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France

The Paris Chamber of Commerce recently passed a resolution to the effect that women are allowed to become members of this Chamber, but are not allowed to act in the commercial courts. It is well-known that women in France are now directing most important businesses, and that they have a wide knowledge and experience in commercial and industrial maters. The Paris Chamber of Commerce cannot, therefore, well exclude women from membership, but they refuse to permit them to serve on the various tribunals on the ground that women have not sufficient legal knowledge, and that "the feminine temperament does not appear to be adapted to the exercise of such functions. It is surprising that the Paris Chamber of Commerce can advance these arguments in a country in which there are many brilliant women lawyers who successfully plead in the highest courts!

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Russia

MME. Alexandra Kollanty, one of the leaders of the Russian feminist movement, says in an article she has written, that petty bourgeoisie narrowness and superstition are preventing women having the voice they merit in the Soviet Government.

She states that no woman was a voting delegate at the Communist Conference preceding the ninth All-Russia Soviet Congress held at Moscow, and that only twenty-four women were included among the 2,000 voters at the Congress, despite the fact that 50 per cent of Russian voters are women.

She alleges that women are very active in politics but less than 3 per cent of the membership of town Soviets is represented by women, and in the village Soviets they have only two-tenths of the membership.

Furthermore, she states, there are only five women members in the Central Executive Committee of 300, which is Russia's chief governing body.

Mme. Kollanty declares that such discrimination against women greatly retards the re-establishment of agriculture in which peasant women play an important part.

Holland

In Danzig, the Diet has passed, by 58 votes to 27, a Bill making women eligible as Judges on the same terms as men.

Tasmania

By 41 votes to 36, the Dutch Second Chamber has passed a law permitting women to become Judges of the Dutch Courts.

Australia

The State Parliament of Tasmania having recently passed a Bill giving women the right to sit in Parliament, two candidates, one Labour (the wife of the Leader of the Labour Party) and one Independent, have already announced themselves for the general election.

"If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,

Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by:

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,

My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

"The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,

And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

DR. PEEBLES.

TAMIL

ஸ்திரீ உபாத்தியாயினிகளின் ஆவசியகம்

THE NEED FOR WOMEN TEACHERS

BY SISTER SUBBALAKSHMI, B. A.

அங்கிங்கெனாதபடி எங்கும் பிரகாசமாய் ஆனந்த பூர்த்தியாகி அருளொடு நிறைந்ததெது, தன்னருள் வெளிக்குள்ளே அகிலாண்டகோடி எல்லாம் தங்கும்படிக்குச் சைவத்துயிர்க்குயிராய்த் தழைத்ததெது மனவாக்கினில் தட்டாமல் நின்றதெது சமய கோடிகளெலாம் தன் தெய்வ மென் தெய்வமென்று எங்குந்தொடர்ந்து வழக்கிடவு நின்றதெது எங்கணும் பெருவழக்காய் யாதினும் வல்லவொரு சித்தாகி யின்பமாய் என்றைக்கு முள்ளதெது மேல் கங்குல்பகலறநின்ற எல்லையுளதெது அது கருத்திற்கிசைந்த ததுவே—கண்டன வெலாம் மோன உருவெளியதாக வுங்கருதி யஞ்சலி செய்குவாம்—

நான் எடுத்துக்கொண்டுள்ள விஷயம் பெண்களும் புருஷர்களைப்போலவே உபாத்திமைத்தொழிலைக் கைக்கொள்ள வேண்டியது அவசியம் என்பதாம—முதலில் என் அவசியம் என்பதற்குக் காரணங்கள் கூறுகிறேன்.

சுமார் 50 வருஷங்களுக்கு முன் ஸ்திரீகள் படிக்கவே கூடாது என்று இருந்த மூட எண்ணம் போய் இப்போது அவர்களுக்கும் 2 அக்ஷரம் தெரியவேண்டுமென்று சொல்லும் தைரியம் வந்திருப்பது நமது இந்தியாவின் முன்னேற்றத்துக்கு ஒரு நல்ல அடையாளமே. ஆண்மக்களைப் போலவே பெண்களுக்கும் கல்வி இன்றியமையாதது.

விலங்கொடு மக்களனையர் இலங்குநூல் கற்றாரோடேனையவர்—என்றபடி படிப்பில்லாத அறிவிலிகள் மிருகத்துக்குச் சமானமே—கண்ணுடையரென்பவர் கற்றோர் முகத்திரண்டு புண்ணுடையர் கல்லாதவர்—
இராமாயணத்தில் ஸ்ரீராமர்

தக்க வின்ன தகாதன வின்ன வென்று
ஒக்க உன்னல நானுயர்ந்தன
மக்களும் விலங்கே மனுவின்னெறி
புக்கவேலவ் விலங்கும் புத்தெளிமர.

என்று கூறியுள்ளார்.

வெளிநாடுகள் எங்கும் ஸ்திரீகளும் புருஷர்களைப் போலவே கல்விபயின்று உலக விஷயங்களைத் தெரிந்துகொள்ளவேண்டுமென்றும் புதிய கிளர்ச்சி உண்டாயிருக்கின்றது. மேலும் ஸ்திரீகள் வீட்டுக்குள்ளேயே ஒன்றுந்தெரியாதவர்களாயிருந்து புருஷர்கள் மாத்திரம் வெளிச்சென்று வேலை செய்ய ஆரம்பித்தால் ஒரு தேசம் முன்னேற்றமடைவதற்குப்போதாது. இருபாலரும் ஒற்றுமையாயிருந்து விஷயங்களையறிந்து தேசக்ஷேமத்துக்குப் பாடுபட்டால் தான் தேசம் சீரடையும் என்பதையும் தற்காலம் அநேகர் உணருகிறார்கள். ஒரு குடும்பத்தின் குழந்தைகள் எப்படி ஸ்திரீ புருஷன் இருவருடைய ஐக்கியத்தினால் விருத்தியடைகின்றனவோ அப்படியே தேசமாகிய ஒருபெரிய குடும்பம் அதன் குழந்தைகளாகிய இருபாலாரின் ஒத்துழைப்பினாலேயே முன்வரும்.

இரண்டாவது கல்வியினால் யாதுபயன்? தற்காலத்திலேற்பட்டுள்ள பள்ளிக்கூடங்களில் படித்து ஆங்கிலங்கற்று B. A., M. A., முதலான பரீக்ஷைகளில் தேறினால்தான் கல்வி என்று எண்ணக்கூடாது. சிற்சில சமயங்களில் அக்கல்வி உபயோகமற்றதென்றே சொல்லலாம்—நமது பெரியோர்கள் எத்தனையோ பேர் படிப்புவாசனையேயின்றி யிருந்தும் ஆழ்ந்த புத்தியுடனும் ஞானத்துடனும் மனோவலிமை

யுடனும் தங்கள்காரியங்களையும் குடும்ப காரியங்களையும் செய்துகொண்டு பலருக்கும் புத்திமதி கூறிக்கொண்டிருக்கவில்லையா? அதற்கெதிராக எத்தனையோ புருஷர்கள் படித்தும் பெரிய பரிக்ஷைகள் கொடுத்தும் பகுத்தறிவின்றி, நடந்துகொள்ளும்விதம் தெரியாமல் மேற்கத்திய பழக்க வழக்கங்களை மேற்கொண்டு விபரீத புத்தியுடன் பிறருடைய சுகத்தையே கருதாது தன்னுடைய சுகத்தையே கோருகிறார்கள். ஆதலால் கேவலம் எழுதப்படிக்கத்தெரிந்து ஒன்றிரண்டு பரிக்ஷைகள் தேறிவிட்டால் போதாது. 'கற்கக்கசடறக் கற்பவைகற்றபின் நிற்க அதற்குத்தக'—என்றபடி

நாம் படித்தபடி நடக்க முயலவேண்டும். அது எப்படி?

1. கற்றதனாலாய பயனென் கொல் வாலறிவன் நற்றாள் தொழா அரெனின் என்றபடி கல்வியின் முதல் நோக்கம் நமக்கு தெய்வபக்தி உண்டாவது. நமது மதம் நேற்று இன்று உண்டானதல்ல. ஆயிரக்கணக்கான வருஷங்களாக நமது முன்னோர்களின் மேன்மைக்கெல்லாம் காரணமாக விருப்பது. மற்ற மதங்களெல்லாம் ஹிந்து மதத்துக்குப் பிற்பாடு உண்டாகி ஹிந்து மதத்தினது அநேகம் கொள்கைகளைத் தழுவி நிற்பது. எந்த மதத்திலும் காலக்கிரமத்தில் மனிதனால் அநேகம் ஊழல்கள் ஏற்படுவது சகஜம். அதே மாதிரி நமது மதத்திலும் அநேகம் ஊழல்களிருக்கின்றன. நமது பகுத்தறிவினால் மத ஆராய்ச்சி செய்து கொள்ளத் தக்கன இவை விடவேண்டியன இவை யென்று அறிந்து மனிதனுடைய கைச் சரக்குகளை யெல்லாம் விலக்கி நமது உண்மையான மதத்தின் சாராம்சத்தை கிரகித்து எப்போதும் ஈசுவரத் தியானமாகவே நாமிருப்போமானால் எந்தக் காரியமும் கைகூடும். More things are wrought by prayer than the world dreams of என்றபடி "என் செயலால் இனி யேதுமில்லை எல்லாம் உன் செயலே யென்றுரைப்பென்"—"அவனன்றி ஓரணுவு மசையாது என்று உண்மை யுணர்ந்து நான் எனது என்னும் அஹங்கார மமகாரங்களை விட்டொழித்து நமது கடமைகளைச் செய்தோமானால் நமது பரிசுத்தமான மேன்மையான தெய்வீகத் தன்மை பொருந்திய நமதிந்தியா பூர்வ ஸ்திதியை யடையும் இந்திய மாதாவுக்குச்சந்தோஷமுண்டாகும். நமது பூர்வீக ஆரியர்கள் எந்தப்பெரிய சிறிய காரியங்களையும் மதத்துடன் சம்பந்தப்படுத்தியே கடவுள் த்யானத்துடன் செய்தார்கள். கடவுள் சர்வவியாபி எங்கும் இருக்கிறார் என்பதை யுணர்ந்து எந்தவிடத்திலும் சாப்பாடு வஸ்திர முடுத்தல் ஸ்நானம் எல்லாவற்றிலும் மதத்தை சங்கல்பித்தார்கள்: சாப்பிடும்போது ஸ்நானம் செய்யும்போது படுத்துக் கொள்ளும்போது பகவத்யானத்துடன் இருக்கவேண்டுமென்பது பெரியோர்களது கொள்கை. அப்படிப்பட்ட மேலான மதத்தை நாம் எவ்வளவு தூரம் கைவிட்டோம் என்பதும் நமது மதத்தைப் பற்றின அறிவு நமக்கு எவ்வளவு கேவலமாயும் அற்பமாயுமிருக்கிறதென்பதையும் விவரிக்கப் புகுந்தால் அநேகம் நாட்கள் செல்லும். நாமெல்லாரும் நமது மதத்தின் உண்மையான விஷயங்களை ஆராய்ந்தறிந்து நமது குழந்தைகளுக்குப்புகட்ட வேண்டியது அவசியம் என்பதை நாமெல்லோரும் உணரக் கடவுள் கிருபை புரிவாராக. இது விஷயத்தில் என்றும் மறக்கக்கூடாத உதவி புரிந்த ப்ரம்மஸ்ரீ விவேகானந்த ஸ்வாமிகளுக்கும் தற்காலம் அது விஷயமாய் சிரத்தையுடன் உழைக்கும் ப்ரஹ்மஞான (Theosophical) சபையாருக்கும் நாம் கடமைப்பட்டிருக்கிறோம்.

2. கல்வியினாலாகிய இரண்டாவது ப்ரயோசனம்—நமது கௌரவத்தையும் நமது மானத்தையும் நாம் அறிந்து அதற்குத் தகுந்தபடி நடத்தல். தற்காலப்புதுக் கிளர்ச்சியுடன் கூடிய ஒரு பெரியவர் கீழ் வருமாறு கூறியுள்ளார்.

நமது இந்தியர்கள் தமது மரியாதையையும் கௌரவத்தையுமே இழந்து விட்டார்கள். காரணம், சென்ற ஒன்று இரண்டு நூற்றாண்டுகளாய் இதர நாட்டாரின் கீழ் அடிமைகளாயிருந்து தங்களது பழைய மேன்மையை மறந்து விட்டமையாலும், ஏழ்மையும் பசியும் அதிகமாகி விட்டமையாலும் "நாம் இந்தியர்கள்" என்னும் கௌரவத்தையும், நமது இந்தியா, நமது பாஷை, நமது மதம், நமது வழக்கப்பழக்கங்கள், நமது சங்கீதம், நமது நடையுடைபாவனைகள் என்னும் அபிமானம் அறவே ஒழிந்து இதர நாட்டாரது மதம், பாஷை, வழக்க பழக்கங்கள், உடை முதலியவற்றில் அபிமானம் ஏற்பட ஆரம்பித்திருக்கிறது. என்னே பரிதாபம்! ஐரோப்பியக் குழந்தைகளைப் போல நமது குழந்தைகளுக்கும் உடுப்புப் போடுவது, என் துரையே துரைசானியே என்று அருமைப் பெயரிட்டுக் கூப்பிடுவது, நமது பாஷையில் என்ன இருக்கிறது, வாழைப்பழம்கோழைப்பழம் என்பது நன்றாகவேயில்லை, ஆங்கில பாஷையே பாஷை என்றும், எனக்கு (டமிலே) தமிழே தெரியாது என்று பெருமையாய்ச் சொல்லுவது மணிப்பிரவாள நடையில் பேசுவது இப்படிப்பலவிதத்திலும் மேல் நாட்டாரைப் பின்பற்ற ஆரம்பிக்கிறார்கள். இதையெல்லாம் பார்த்து மேல் நாட்டார் நம்மெதிரில் ஒன்றும் சொல்லாவிட்டாலும் நமக்குப்பின்னால் நம்மைப்பற்றி இழிவாயெண்ணி இகழ்ந்து சிரிக்கின்றார்கள். நாம் படிப்பதன் நோக்கம் இவற்றையெல்லாம் சிந்தித்து நமது பழக்கவழக்கங்களின் மேன்மையை நன்கறிந்து அவைகளைவிடாமல் அர்த்தமில்லாத சிலவற்றை விட்டாலும் அதற்காக மேல் நாட்டாரின் வழக்கங்களை குரங்குகள் செய்வதையே செய்வது போல எடுத்துக்கொள்ளாமல் நமது கௌரவத்தை நாம் காப்பாற்றிக் கொள்ளவேண்டும். மேல் நாட்டாரும் மனிதர்களே. தேவர்களல்ல. மனிதன் என்பவனிடம் குற்றம் குணம் இரண்டும் கலந்தே தானிருக்கும் ஆதலால் மேல் நாட்டாரிடமும் சிறந்த வழக்கப் பழக்கங்களுடன் அர்த்தமில்லாத குருட்டு நம்பிக்கைகளும் வழக்கப்பழக்கங்களும் அநேகம் உண்டு. அவர்களுடன் நெருங்கிப் பழகுகிறவர்களுக்கே அது தெரியும்.

3. "தனக்கென வாழான் பிறர்க்குரியாளன்" என்பதற்கிணங்க நாம் கல்வி கற்றதற்கடையாளமாய் பெரியோரால் சொல்லப்பட்டனவும் நாம் புத்தகங்களில் படிப்பனவுமாகிய நல் நடத்தைகளை யெல்லாம் கைப்பற்றி நடக்கவேண்டும். பொய் சொல்லக்கூடாது, திருடக்கூடாது, பிறருடைய சொத்துக்கு இச்சைப்படக்கூடாது. சத் கருமங்களையே செய்து நல் நடத்தையையே மேற்கொள்ளவேண்டும். பெரியோரிடம் மரியாதையாய்க் கீழ்ப்படிந்து நடக்கவேண்டும், நமது நேரத்தை ஒரு க்ஷணமேனும் வீணாக்கக்கூடாது. பிறரைப்பற்றி வம்பளக்கக்கூடாது. நம்மாலான நன்மையைப் பிறருக்குச் செய்யவேண்டுமே யன்றி பிறருக்கு எவ்விதத்திலும் தீங்கு செய்யவும் கூடாது நினைக்கவும் கூடாது. படிப்பது வேதாந்தம் இடிப்பது பெருமாள் கோவில் என்பது போல நாம் படிப்பது ஒன்று செய்வது ஒன்று என்றிருக்கக்கூடாது. மனோவாக்குக் காயத்தினால் எப்போதும் பிறருக்கு உபகாரமே செய்யவேண்டும்.

கல்வியால் ப்ரயோஜனம் யாது என்பதைப் பார்த்தோம். இப்போது கல்வி என்பது என்னவிதமான கல்வியாயிருக்க வேண்டுமென்பதை ஆலோசிப்போம். தற்காலம் S. S. L. C. முறைப்படி பார்த்தால் அது நமது ராஜதானி பெண்கள் பிள்ளைகளிருவருக்குமே தகுதியாயில்லை. இந்தியாவைப் பற்றியும் இந்திய பூகோளம் இந்து சரித்திரம் இவைகள் வேண்டிய அளவு இல்லை. இங்கிலீஷ் பூகோள சரித்திரம் இவைகள் விரிவாகக் கற்பிக்கப்படுகின்றன. பள்ளிக்கூடங்களில் நமது மதத்தைப் பற்றியும் நீதி மார்க்கங்களைப் பற்றியும் வேண்டுமளவு கற்பிக்கப்படவில்லை. வீடுகளிலும் இவைகள் வேண்டியபடி கற்பிக்கப்படவில்லை. ஆதலால் கல்வி முறையே முற்றும் சீர்திருத்தப்படவேண்டும்.

பிறகு குழந்தைகளுக்கு கற்பிக்கவேண்டியவர் யார்? இவ்விஷயமே இன்று நமது உபந்நியாசத்தில் முக்கிய நோக்கம்.

குழந்தைகளுக்கு முதல் உபாத்தியாயர் யார்? ஆண் பெண் இருபால் குழந்தைகளுக்கும் தாயாரே முதல் குரு என்பது யாவரும் ஒப்புக்கொள்ளும் விஷயம். டில்லிக்குப் பாக்ஷா வானாலும் தல்லிக்குப் பிள்ளை என்பதன் உட்கருத்து என்னவென்றால் அவ்வளவு உயர்ந்த பதவியிலுள்ள ஒரு மனிதனும் முதலில் தன் தாயின் கீழ் வளர்ந்து அவளால் போதிக்கப்பட்ட விஷயங்களே அவனுடைய பிற்கால அறிவுக்கும் பெருமைக்கும் அஸ்திவாரமாயிருந்தனவென்பது. தொட்டிற் பழக்கம் சுடுகாடுமட்டும் என்றபடி பிறந்ததினம் முதற்கொண்டு முதலில் தாயார் என்பவளால் எந்தெந்த வழக்கப் பழக்கங்கள் கற்பிக்கப்பட்டனவோ அவையே "இளமையிற் **பழக்கம் பசுமரத்தாணி**" என்பதுபோல் வேரூன்றி வயதாகும்போது அவர்களுடைய ஒவ்வொரு காரியங்களிலும் இவ்வழக்க பழக்கங்கள் வெளியாகின்றன. ஆதலால் குழந்தைகளை வளர்க்கும் ஒரு தாயாருடைய கடமைகள் பலவுள. அவைகளும் புருஷர்களின் வேலையைக் காட்டிலும் மிகச் சிறந்தவை, முக்கியமானவை, நீடித்தவை, அடுத்த தலைமுறையின் உயர்வு தாழ்வுக்குக் காரணமானவை—எப்படியெனில் ஒரு தகப்பன் வெளிச் சென்று பொருளை சம்பாதிக்கிறான். அந்தப் பொருளும் நிலையுள்ளதல்ல, "செல்வம்" என்னும் கருத்துக் கிணங்க இன்றிருக்கும் நாளைக்குப் போகும். ஆதலால் புருஷர்கள் சம்பாதிக்கும் பொருள் தற்கால சுகத்தைக் கொடுப்பதன்றி நீடித்த இன்பத்தைக் கொடுக்கக்கூடியதல்ல. ஒரு தாயார் செய்யும் காரியம் அப்படியல்ல. ஜன சமூகத்துக்கு வேண்டிய சிறந்த புத்திர புத்திரிகளை நல் வழியில் வளர்த்து தேச க்ஷேமத்திற்கும் பரோபகாரத்துக்கும் ஜனங்களின் நன்மைக்கும் அர்ப்பணம்செய்து சிறந்த தேசாபிமானிகளாயும் மதாபிமானிகளாயும் ஜனாபிமானிகளாயும் செய்யவேண்டிய கடமை தாயைப் பொறுத்தது. எமது தேசத்தில் எத்தனை தாயார்கள் இந்தக் கடமையைச் சரிவரச் செய்கின்றார்கள்? முதலாவது தங்கள் கடமை யாது? அதன் மேன்மை யாது? நமக்கு எத்தனை உயர்ந்த கௌரதையான கடமையைக் கடவுள் கொடுத்திருக்கிறார் என்பதையே உணரவேயில்லை. குழந்தைகளைப் பெற்றுவிட்டால் போதுமா? நம்மவர்களுக்கு வேண்டிய குழந்தைகளைப் புலபுலெனக்கலகலெனப் புதல்வர்களைப் பெறுவீர், காப்பதற்கும் வழி அறியீர் கைவிடவும் மாட்டீர் என்றதுபோல் பெற்றுவிட்டால் போதுமானது. அத்துடன் அவர்கள் கடமை முடிந்துவிட்டதென்றும் நினைக்கிறார்கள். பதினாறும் பெற்றுப் பெருவாழ்வும் வாழவேண்டுமென்றால் அதன் கருத்தே அவர்களுக்குத் தெரியாது.

கொள்ளிக்கும் பட்ட கடனுக்கும் என்னைக் குறித்ததல்றிலால் பள்ளிக்குவைத்திலனே தந்தையாகிய பாதகனே என்பதுபோல் பெற்றோர்களுக்குக் கொள்ளிவைத்துவிட்டால் அவர்கள் கரையேறிவிடுகின்றார்களாம். அது ஒன்றைத்தான் பெரிதாகக் கருதுகிறார்களேயன்றி குழந்தைகளுக்குத் தாங்கள் செய்யவேண்டிய கடமைகளையே நினைக்கவில்லை. மேலும் நல்விஷயங்களைக் கற்பிக்காவிட்டாலும் பிறந்தது முதல் குழந்தைகளுக்குத் தீயவார்த்தைகளையும் கடுஞ்சொற்களையும் கற்பித்து அவர்கள் மனம் போனபடி விட்டு அதனால் அவைகளுக்குப் பிடிவாதமும் மூர்க்கமும் வளரும்படி செய்துவிடுகிறார்கள். நம்மைச்சுற்றி பலகுடும்பங்களையும் பார்க்கும்போது தங்கள் பொழுதை வீண்வம்பிலும் பிறரைத் துன்புறுத்துவதிலும் கெட்டமார்க்கத்திலும் செலவிடும் தாய்மார் எத்தனையோஆயிரக்கணக்காயுளர். பதினாயிரக்கணக்கான குழந்தைகளும் பிள்ளைகளும் பெண்களும் பொழுதைப் போக்குவதற்கு நல்ல விஷயங்களில்லாமல் வெறும் விளையாட்டிலும், பெரியவர்கள் பேசிக்கொண்டிருக்கும் தங்களுக்கு வேண்டாத விஷயங்களைக் கேட்பதிலும் வியர்த்தமாக்கி பிஞ்சில் பழுத்தது போலாகிறார்கள். பிறந்தது முதல் பெண்குழந்தைகள் தங்கள் தாய்மார்களுடன் உள்ளேயே வைக்கப்பட்டு கலியாணம் கார்த்திகை இந்த ஒரு விஷயத்தில் மாத்திரமே பழகி "கிணற்றுத் தவளைக்கு நாட்டு வளப்பமேன்" என்று தேச விஷயம் ராஜாங்க விஷயம் ஜன சமூக விஷயம் ஒன்றுமே தெரியாமல் உண்பதும் உறங்குவதுமாகக் காலந்தள்ளுகிறார்கள். கேவலம் மிருகத் தன்மையாக இப்படி வளருவது நமது இந்தியாவுக்கும் இந்தியர்களுக்கும் எத்தனை அவமானம்! நாம் அதிக நாள் தூங்கிவிட்டோம். இனிமேலாவது விழித்துக்கொண்டு நமது கடமைகளையறிந்து அவைகளைச் சரிவரச் செய்யவேண்டும். குழந்தைகளுக்குத் தாய்மார்களாக மாத்திரமிராமல் அதாவது வயிறு நிரம்பச்சாப்பாடு கொடுத்து உடம்பைமாத்திரம் வளர்க்காமல் சிறந்த உபாத்தியாயினிகளாயிருந்து மனதையும் புத்தியையும் சிறந்த சன்மார்க்கங்களைப் போதித்து அறிவை விருத்தி செய்து வளர்க்கவேண்டும்—ஒரு தாயார் தன் பெண்களுக்கு ஆடையாபரணங்களை சிறப்பாய்க் கொடுத்து சிறந்த அன்னாகாரத்தைக் கொடுத்து ரக்ஷித்துவிட்டால் அத்துடன் தன் கடமை முடிந்துவிட்டதாக எண்ணுவது பிசகு. புத்தியை வளர்க்கவேண்டும். அதற்கு ஒரு தாயார் குழந்தைகளின் தன்மை, அவைகளின் அறிவு, தேகத்தின் அமைப்பு, மூளையின் அமைப்பு அவைகளை வளர்க்கவேண்டிய முறை, ஆகாரம், நித்திரை, விளையாட்டு இவைகள் குழந்தைகளுக்கு எந்த எந்த அளவில் வேண்டியது இவற்றையெல்லாம் அறிந்திருக்கவேண்டும். உபாத்திமைத் தொழிலுக்குப் படிப்பவர்கள் இவ்விஷயங்களையெல்லாம்-Psychology, Child Study தெளிவாகக்கற்றுப் பிறகு தங்களிடம் விடப்பட்டிருக்கும் குழந்தைகளைத் தனித்தனியாய்க் கவனித்து அவர்களது நோக்கத்தையறிந்து அதன்படி அவைகளுக்கு கல்வி போதிக்கவேண்டும். இதற்கே கிண்டர்கார்டன் முறையென்று பெயர். இது தாய்மார்களுக்கு அவசியம் தெரிந்திருக்கவேண்டும். மேல்நாட்டில் **Madam Montessori** என்பவர் மூன்று அல்லது நான்கு வயதிற்குட்பட்ட குழந்தைகளுக்கு எப்படி கல்வி புகட்டவேண்டுமென்பதைப் பற்றி விரிவாகப் பல புத்தகங்கள் எழுதியுள்ளார். சிறு குழந்தைகள் தவிழ ஆரம்பிப்பது முதற்கொண்டே சுறுசுறுப்பு அதிகம். ஏதேனும் செய்துக்கொண்டேயிருக்க வேண்டும், எதையும் ஆராய்ந்தறியவேண்டும், ஒன்றற்கொன்றுள்ள சம்பந்தத்தைத் தெரிந்துகொள்ள வேண்டுமென்று ஜாடையாகவும் பிறகு மழலைச் சொற்களாலும் கேட்க விரும்புகின்றன. புத்தியுள்ள தாயார் குழந்தைகளின் ஜாடைகளையெல்லாம் அறிந்து அதற்குத் தகுந்தபடி வேலை கொடுத்துக்கொண்டேயிருக்க வேண்டும். குழந்தைகள் ஒரு பெட்டியையெடுத்து அகஸ்மாத்தாய் அது திறந்து கொண்டால் உடனேகண்ணில்ஒரு ஆச்சரியத்துடனும் அறிவுடனும் அதைத் தானாகவே மூட பிரயத்தனம் செய்கின்றன. இவ்விதமாய் பலமுறை அதை மூடித்திறந்து ஆராய்ச்சி செய்து திருப்தியடைகின்றன. இம்மாதிரியே பல விஷயங்களையும் செய்யவும் ஆராயவும் இஷ்டப்படுகின்றன. இது மனிதனுக்கே இயற்கையாயிருக்கவேண்டிய ஒரு தன்மை—இதையறியாத மூடத் தாய்மார் குழந்தைகள் விஷமம் செய்வதாக எண்ணி அவைகளையதட்டுவதும், சில சமயம் முரட்டுத்தனமாய் 'அடியாத மாடு படியாது' என்று சொல்லிக்கொண்டு கேவலம் மிருகமாக இக்குழந்தைகளை எண்ணி அவைகளை அடிப்பதும் அவைகளின் நல்லுணர்ச்சியே கெட்டுப் போகும்படியும் செய்கிறார்கள்—என்ன பேதமை? "செய்யாதே, செய்யாதே" என்று சொல்லாமல் எப்போதும் "இதைச் செய், அதைச் செய்" என்றே சொல்ல வேண்டும். இதெல்லாம் வீட்டில் தாய்மார்கள் செய்யவேண்டியது. பள்ளிக்கூடங்களையெடுத்துக்கொள்வோம். அங்கும் சிறு குழந்தைகளுக்கும் பிள்ளைக் குழந்தைகளுக்கும் கூட ஸ்திரீ உபாத்தியாயினிகளே திறம். ஏனென்றால் சிறு குழந்தைகள் சொல்வதைப் பொறுமையுடன் கேட்டு அவைகளின் தன்மையை கிரகித்த அவர்களுடன் அனுதாபப்பட்டு அன்புடனும் பிரியத்துடனும் ஆதரவுடனும் அரவ

னைத்து நடத்தும் சுபாவம் ஸ்திரீகளுக்குத்தான் உண்டு. புருஷர்கள் பெரும் போக்காய் கருமம் செய்வார்களே யன்றி உள் விவரங்களை பொறுமையுடன் ஆராய்ந்து வேலை செய்யும் ஸ்வபாவமுடையவர்களல்ல. சிறு குழந்தைகளை மேன்மைத் தன்மையுடன் இனிய சொற்களால் படிப்பிக்கும் தன்மை அவர்களுக்குக் கிடையாது. ஆதலால் மேல் நாடுகளில் கின்டர் கார்டன் வகுப்புக்களுக்கு புருஷப் பிள்ளைகள் பள்ளிகளில்கூட ஸ்திரீ உபாத்தியாயினிகளையே ஏற்படுத்துகிறார்கள்.

பெரிய வகுப்புக்களில் பெண் குழந்தைகளுக்குக் கற்பிப்பதற்கு புருஷ உபாத்தியாயர்கள் கூடவே கூடாது என்பதை எல்லாரும் ஒப்புக் கொள்வார்கள். ஸ்திரீகளே அவர்களுக்குக் கல்வி புகட்டவேண்டும். அதற்கு எப்படிப்பட்ட பெண்கள் வேண்டும்? தற்காலம் பெண் பள்ளிக்கூடங்களில் ஐரோப்பிய ஆங்லோ இந்திய ஸ்திரீகளும் பெரும்பான்மை இந்திய கிறிஸ்தவ ஸ்திரீகளுமே உபாத்தியாயினிகளாயிருக்கிறார்கள். இதனால் உள்ள முறைகளைக் கவனிக்கவேண்டும். நமது பழக்க வழக்கங்கள் நமது மதம் ஆசார அனுஷ்டானங்கள் ஒன்றுமே தெரியாத ஆங்கில ஸ்திரீகள் நமக்குக் படிப்பை மாத்திரம் கற்பிக்க முடியுமேயன்றி நமது அபிப்பிராயத்தின்படி நல் வழக்கம் நல்மாதிரி தெய்வபக்தி யிவைகளைக் கற்பிக்கமுடியாது. இவைகளில்லாத கல்வி யாருக்கும் பூர்த்தியா யிருக்கமுடியாது. இந்திய கிறிஸ்தவ ஸ்திரீகளோவென்றால் அநேகர் வகுப்பில் கற்பிப்பது பாதி நேரம். மற்ற வேளைகளில் நமது மதத்தையும் வழக்க பழக்கங்களையும் தூஷிப்பதும் மேல் நாட்டு வழக்க பழக்கங்களைப் புகழுவதும் அது மூலமாய் நமது குழந்தைகளின் இளமையான மனதைக் கெடுத்துச் சில சமயங்களில் நமது மதத்தையே விட்டு அவர்களுடைய மதத்தைப் பின் பற்றும்படி கலைத்து விடுகிறார்கள். ஆதலால் ஹிந்துப் பெண்கள் படிக்கும் பாடசாலைகளில் கூடிய மட்டும் ஹிந்துக்களே உபாத்தியாயர்களாயிருத்தல் வேண்டும். தற்காலம் சில ஹிந்துப் பெண்கள். நூற்றிலொன்று உபாத்தியாயினிகளாயிருக்கிறார்கள். ஆனால் அவர்கள் சிலர் ஜாதிப் பிரஷ்டமானவர்களாயும், சிலர் கீழ் ஜாதியாராயும் மற்றும் எல்லோரும் வயிற்றுப்பிழைப்புக்காக வேண்டியும் உபாத்திமைத் தொழிலை மேற்கொள்ளும்போது உபாத்திமைத் தொழிலுக்கே ஒரு குறைவு ஏற்படுகிறது. குழந்தைகளை வளர்த்து நல் வழிப்படுத்துவது இழிவல்ல. ஒரு உயர்ந்த கடமை என்றும் எண்ணம் நமக்கெல்லாம் உண்டாகி. வீட்டுப்படிப்பும் பள்ளிக்கூடப்படிப்பும் ஒன்றிற்கொன்று அத்தியாவசியமானவையென்பதை யுணர்ந்து நமது கடமையை நாம் செய்ய ஆரம்பிக்கும் வரைக்கும் நமது இந்தியா முன்னேற்றமடையாது. தற்காலம் இருக்கிறபடி பள்ளிகளில் மதோபதேசம் செய்வது முடியாது. அது வீட்டில் தாய்மார்களே செய்யவேண்டும். பள்ளியில் கேவலம் வயிற்றுப் பிழைப்புக்காக வரும் உபாத்தினிகளைத் தவிர குழந்தைகளின்மீது அன்புடனும் அவர்கள்சிறந்த தேசாபிமானம் முதலான நல்ல கொள்கைகளுடன் வளர வேண்டுமென்றும் நோக்கத்துடனும் வேலையில் இஷ்டத்துடனும் வேலை செய்யும் உயர்தர உபாத்தினிகள் முன் வந்து வேலை செய்யவேண்டும். அதற்கு "உபாத்திமைத் தொழில் இழிவு" என்னும் அற்ப எண்ணத்தை விட்டு விடவேண்டும். வீட்டில் தன் குழந்தைகளுக்குச் சிறந்த குருவாயிருந்து கற்பிப்பதில் இழிவில்லையென்று யாரும் ஒப்புக்கொள்வார்கள். அப்படியே குழந்தைகளில்லாதவர்களும் வேறு இதர வேலைகள் அதிக மில்லாதவர்களும் பல குழந்தைகளை ஒரு இடத்தில் சேர்த்து அவர்களுடைய நன்மையின் பொருட்டு பல நல் விஷயங்களை போதிப்பதில் இழிவ ஒன்றுமேயில்லை. பலருடன் உட்கார்ந்து பொழுது போகவில்லையே யென்று தனக்கு வேண்டாத வம்புகளைப் பேசுவதைக்காட்டிலும் அவர்களுக்கு நல் விஷயங்களை போதிப்பது நன்மையல்லவா? ஆரியர்கள், திராவிடர்கள் இவர்களது நாகரிகமான காலத்தில், அநேகம் பெண்கள் கலியாணமே செய்து கொள்ளாமல் பரோபகாரத்திலும் ஆத்மஞானத்தைப் பெறுவதிலுமே தங்கள் நேரம் முழுவதையும் செலவழித்தார்கள். அவர்களில் அநேகர் குருஸ்தானத்தை வகித்து வேதம் வேதாந்தங்களில் பல சாகைகளை எழுதி பலருக்குபதேசித்து முக்திமார்கத்தை நாடி யிருந்தார்கள். ஸ்திரீ புருஷர்கள் என்னும் பேதம் கல்வியைப் பற்றின மட்டில் இல்லாமலிருந்தது.

புருஷர்களுக்குக் கூட ஸ்திரீகளிடத்தில் மதிப்பில்லாததற்குக் காரணம் இவர்கள் கல்வியில்லாமல் அறிவு குறைவாயிருப்பதால் தான். தகப்பனே பிள்ளையைப் பார்த்து உன் அம்மாளை அடி, அவளைத்திட்டு என்று சொல்லிக்கொடுத்தால் அந்தப் பிள்ளைக்குத்தாயினிடம் எத்தனை மதிப்பிருக்கும்? மிஸ்ஸ் கஸின்ஸ் "To morrow" பத்திரிகையின் ஓர் சஞ்சிகை எழுதியிருப்பது போல. ஒரு கடிதம் அல்லது விளம்பரம் வந்தால் தாயார் தன் சிறு பிள்ளை ராமஸ்வாமியையோ அல்லது பெண் சுசீலாவையோ கூப்பிட்டுப் படித்துக் காண்பிக்கச் சொல்லுகிறாள். அதாவது இந்தப்பெண்ணும் பிள்ளையும் தாயாருக்குக் குருவாயிருக்கின்றன. உண்மையில் கலிகாலந்தான். ஐயோ பாபம்! அம்மாளுக்கு ஒன்றுந் தெரியாது என்று அனுதாபமோ அல்லது அம்மாளுக்கென்ன தெரியும் பழையநாளைக் கர்நாடக நாட்டுப் புறத்து மனுஷி என்று அலக்ஷியமோ குழந்தைகளுக்குண்டாகி விடுகிறது. ஆதலால் என் அருமை சகோதரிகளே, நமது கௌரவத்தின் பொருட்டும் நமது தேசத்தின் முன்னேற்றத்தின் பொருட்டும், நமது மதம் நமது பாஷை முதலியவைகளின் அபிவிருத்தியின்பொருட்டும் நமது குழந்தைகளின் க்ஷேமத்தின்பொருட்டும் நமகு பின் வரப்போகும் சந்ததிகளின்பொருட்டும் நாம் நல் விஷயங்களைப் படிப்பதிலும், அதன்படி நடப்பதிலும் அவைகளைப் பிறருக்குப் போதிப்பதிலும் "அவப்பொழுதில் ஒரு தவப்பொழுது" எனபது போல சிறிது நேரத்தையேனும் தினமும் பிறருடைய நன்மையின் பொருட்டு பிறருக்கு நல் விஷயங்களைப் போதிப்பதன் பொருட்டுச் செலவிட பிரயத்தனம் செய்வோமாக. இங்கு கூடியிருக்கும் பெரியோர்களாகிய நமது அருமைத் தாய்மார்கள் நாம் சிறந்த குருவாயும் உண்மையான சகோதரிகளாயுமிருப்பதற்கு ஆசீர்வதிக்கும்படி கேட்டுக் கொள்ளுகிறேன். நாமெல்லாரும் ஒற்றுமையாய் எந்த வேலைகளையும் செய்வதற்குக் கடவுள் அனுகிரகிப்பாராக.

நான் எடுத்துக்கொண்ட விஷயம் மிகப் பெரிய விஷயம் அதைப் பூர்த்தியாய் வரைவதற்கு வேண்டிய நேரமும் இல்லை. அதற்கு வேண்டிய சக்தியும் எனக்குப் போதாது ஆதலின் குற்றங்குறைகளை மன்னிக்கும்படி கேட்டுக் கொள்ளுகிறேன்.

சமாசாரக் குறிப்புகள்

சென்னை நகரபரிபாலன சபையில் ஸ்திரீ சுதந்திர விஷயமாய் மேமீ தேதி பின்வரும் தீர்மானம் நிறைவேறியிருக்கிறது. அதாவது :

“இந்நகரத்து ஸ்திரீகள், குழந்தைகளின் அவசியமறிந்து, முனிசிப்பாலிட்டி காரியங்களை இன்னும் பிரயோசனகரமாய் நடத்த ஒரு ஸ்திரீ கவுன்சிலரை நியமிக்கும்படி சர்க்காரைக் கேட்டுக்கொள்ளல் வேண்டும்,” என்பதேயாம். ஜஸ்டிஸ் தேவதாஸ் அவர்களுடைய பத்தினியாருக்கு அந்த ஸ்தானத்தைக் கொடுத்து அவரும் அதை ஒப்புக்கொண்டதாகக் கேள்விப்படுகிறோம். மிக்க உபகாரம் செய்யுமாறு அவருக்குக் கிடைத்த இந்த கௌரவத்தைப்பற்றி நம் சந்தோஷத்தை இதனால் தெரிவிப்போமாக. ஸ்ரீமான் கே. வியாஸ ராவ் அவர்கள் இத்தீர்மானத்தைப் பிரேரணை செய்ய, அநுகூலக் கட்சியில் 9-பேர்களும், பிரதிகூலக்கட்சிக்கு 7 பேர்களுமாக முடிந்தது.

மறுபடி மேமீ 23 தேதி ராவ் பஹதூர் ஜி. நாராயணசாமி செட்டியவர்கள் பிரேரணையின்மேல், “சென்னை நகரத்து முனிசிபல் ஆக்டின் 51-ஆம் வாக்யத்தை”, அதாவது, “ஆண் வகுப்பாரைத் தவிர வேறெவரும் முனிசிபல் கவுன்சிலராக நியமனம் பெறல் கூடாது” என்ற வாக்கியத்தை அழித்துவிடவேண்டும் என்பதாக மற்றொரு தீர்மானம், 12 பேர்கள் அநுகூலக்கட்சிக்கும், 5 பேர்கள் பிரதிகூலக்கட்சிக்குமாக சற்று விவகாரத்தின்மேல் நிறைவேறியது.

சென்ற மூன்று வருஷமாக ஸ்திரீகளின் சுதந்திரத்துக்காகக் கிளர்ச்சி செய்ததன்மேல், சென்னைச் சட்டசபையாரும் நகரபரிபாலன சபையாரும் ஒரே மாதிரியாகத் தங்களாலியன்றமட்டும் ஸ்திரீகளின் பிரதிநிதித்துவத்திற்கு ஏற்பாடு செய்தது திருப்திகரமே. இந்திய ஸ்திரீகளும் புருஷர்களைப்போன்ற சமமான சுதந்திரங்களைப் பெறுதற்குச் சென்னை ராஜதானி முதல் வழிகாட்டியது சந்தோஷமே.

கல்கத்தாவில் ஹிந்து ஸ்திரீகளுக்கு தொழில் படிப்பிக்கும் தர்மசாலை :—இல்லாமையால் வருந்தும் விதந்துவான ஹிந்து ஸ்திரீகளுக்கும் மற்ற ஸ்திரீகளுக்கும் ஜீவனோபாயத்தைக்கற்பிக்க லேடி ஜே. ஸி. போஸ் அவர்கள் பெரிய ஏற்பாடொன்று ஆரம்பித்து அதை “**நாரீசிக்ஷா ஸமீதி**” என்ற சங்கத்துக்கு ஆதாரணையாக நடத்தப்போகிறார். கல்கத்தாவில் நடுத்தரமான அந்தஸ்திலுள்ள ஸ்திரீகள் வீட்டிலிருந்தே செய்யும்படியான தொழில்களையவர்கட்குப் படிப்பிக்க இச்சங்கத்தார் ஏற்கனவே ஏற்பாடு செய்திருக்கிறார்கள். இந்த தர்மசாலையை கல்கத்தாவிலோ அல்லது அதற்குப் பக்கத்திலேயோ ஒரு ஸ்திரீகள் கமிட்டியின் மேற்பார்வையில் ஸ்தாபிப்பதாக உத்தேசம். இதன் நோக்கங்களாவன.—

1. உதவியற்ற விதந்துக்கள் இதில் படிக்கும் காலத்தில் அவர்களுக்கு இருக்க வஸதிசெய்து கொடுக்கவும்; (2) ஸ்திரீகளுக்கேற்ற பொதுவானவும் சிறப்பானவும் படிப்புவகைகளை முறைப்படுத்தி நடத்தவும்; (3) உபாத்திமைத் தொழிலுக்கும் ஜன ஸமுதாய ஊழியத்துக்கும் அவர்களைப் படிப்பிக்கவும்; (4) வீட்டு வாசலிலே செய்யக்கூடிய சிறு தொழில்களையவர்களுக்குக் கற்பிக்கவும்; (5) இப்படிப்பட்ட ஜீவனோபாயங்களைக் கைக்கொள்ளும் ஸ்திரீகள் வசிக்கும்படியான குடியிருப்பிடங்களை ஸ்தாபிக்கவுமேயாம்.

ஸ்திரீகளுக்குரிய தொழில்கள் :—நூல் நூற்றல், சாயம் போடுதல், தறிபோடுதல் வஸ்திரங்கள், கம்பளங்கள், நெய்தல், தையல், நூல் பின்னல் வேலைகள், பலவித சித்திரத்தையல் வேலைகள், அலங்காரமான வலைத்துணிகள் செய்தல் திரிகள், அழகிய மண் பாத்திரங்கள், தீம்பாகு, குழம்புப்பாகுகள் செய்தல், வ்யஞ்ஜநம், மிட்டாய் பக்ஷணம் செய்தல் வீட்டுக் குழந்தைகளைப் பார்த்துக்கொண்டு அவர்களைப் படிப்பித்தல், வியாதிஸ்தர்களையும் குழந்தைகளையும் ஸம்ரக்ஷித்தல், டைப் அடித்தல் இன்னும் பலவித வீட்டுத்தொழில்கள்—ஆகிய இவைகளெல்லாம் மேற்படி ஸமீதியில் படிப்பிக்கப்படுமாம். பம்பாய் மாதர் இந்திய சங்கத்தார் செய்த வேலைப்பாடான செயற்கைப் பூக்களும், மதராஸ் மாதர் இந்திய சங்கத்தார் செய்த பிரப்பு வேலைகளும் மிகப்புகழ் பெற்றபடியால் அவைகளையும் படிப்பித்தல் நலம். இவைகளாலெல்லாம் ஸ்திரீகள் ஸ்வாதீனமாய் தம் காலக்ஷேபத்தை சம்பாதித்துக் கொள்ளலாம். லேடி போஸ் அவர்களின் தர்மசாலை இனிது கைகூடி நடந்தேறிவருமாறு போதிய தனமும் உழைப்பாளிகளும் முன் வருவார்களாக.

ஒரு முஹம்மதிய ஸ்திரீயின் கல்வித் தேர்ச்சி :—ஒரு முகம்மதிய பத்திராசிரியரின் பெண்ணாகிய மிஸ். பீகம் ஸுல்டான் என்பவர் கல்கத்தா ஸர்வ கலாசாலையில் பி. எல். முதற் பரீக்ஷையில் முதன்மையாகத் தேர்ந்திருக்கிறார். சட்ட பரீக்ஷையில் ஒரு ஸ்திரீ முதன்மையாகத தேர்ந்திருக்கிறது இதுதான் முதல் தடவை. ஸ்திரீகளின் அபிவிருத்தியைக் கோரும் எல்லோருக்கும் இச் செய்தியைக் கேட்க ஆனந்தமாகவே யிருக்கும். இந்தியாவில் எல்லா ஜாதி ஸ்திரீகளுக்கும் பெரும்பாலும் சரியான அவகாசம் கிடைக்குமானால் அவர்கள் நாநா விதங்களிலும் சாமர்த்தியசாலிகளாகவே யிருப்பர்.

ஸ்திரீகளின் மற்றைய தேர்ச்சியும் உத்தியோகங்களும்:—மதராஸ் நீலகண்ட சாஸ்திரியின் குமாரத்தியும் ஸ்ரீமான் ஜீயார்ஜ் அருண்டேல் அவர்களுடைய மைத்துனியுமாகிய ஸ்ரீமதி சிவகாமு அம்மாள் வைத்திய பரீக்ஷையில் பம்பாய் வைத்திய கலாசாலையில் முதல் வகுப்பில் தேர்ச்சியுடன் டாக்டர் பட்டம் பெற்றதோடு இரண்டு பதக்கங்களும், மேற்படிப்புக்கான உபகாரச் சம்பளமும் பெற்றார்.

லக்ஷ்மணபுரி ஸர்வ கலாசாலைப்பட்ட பரீக்ஷையில் தேர்ந்த அநேக ஸ்திரீகளுள் ஒருவர் முகம்மதிய ஸ்திரீ என்பதைக் கேட்க சந்தோஷிக்கிறோம்.

கல்கத்தா பி. ஸி. ராய் அவர்களின் புத்திரியாகிய ஸ்ரீமதி லீலாராய் என்பவர் தன் பிதா முன் இயற்றி வந்த “இந்திய உலகம்” என்னும் பத்திரிகையை நடத்திவரப் போகிறாராம். சென்ற சில வருஷங்களாக “**வங்காளி**” பத்திரிகை ஆபீசில் அவர் வேலை செய்து வந்திருக்கிறார். வருங்காலத்தில் பத்திரிகை நடத்துவதும் இந்திய மாதர்க்கு உரிய ஓர் தொழிலாகும் என்பதில் தடையில்லை.

ஸ்மார்த்த வடமச் சாதியைச் சேர்ந்த ஸ்ரீமதி கே. தைலம்மாள் என்னும் பிராமண ஸ்திரீ மதராஸ் வைத்திய இலாகாவில் கடப்பை ஸர்க்கார் ஆஸ்பத்திரிக்கு நூற்றைம்பது ரூபா சம்பளத்தில் நியமனம் பெற்றிருக்கிறார். ராயபுரத்திலுள்ள ராஜாஸர்ராமஸ்வாமிமுதலியார் பிரஸவ ஆஸ்பத்திரியில் வேலை பழகி வருகிறார். அது முடிந்ததும் தம் உத்தியோகத்திற்குப் போவார்.

ரெவரெண்டு லாஸரஸ் என்பவருடைய குமாரிகள் இருவர் இங்கிலாந்தில் சிலகாலம் படித்துக் கொண்டிருந்து ரோமாபுரியில் போய் அவர்களால் வரவேற்கப்பட்டார்.

TELUGU

మనము పన్నులు ఎందుకు చెల్లించవలెను?

(Concluded from the last issue)

రెండవ కారణమేమంటే, మనము మనస్ఫూర్తిగా చెల్లించనప్పుడు చెల్లించవలెనని మనలను నిర్బంధము చేయుట ప్రభుత్వము వారికి విధి. ప్రభుత్వమువారు పన్నులు వసూలుచేయకపోతే దేశము అరాజకమవుతుంది; అందువల్ల కలిగే కీడు ఘోరమవుతుంది; గనుక పన్నులు వసూలు చేయవలసినదేగాని మరియొక లాగున చేయుటకు ప్రభుత్వము వారికి వీలులేదు. పన్నులు చెల్లించని వారిచరస్థిరాస్తు జప్తిచేయుటకున్ను, పన్నులు చెల్లించవద్దని ప్రజలకు బోధించెవారిని చెరసాలలో పెట్టుటకున్ను, పన్నులు చెల్లించనియ్యకుండా ప్రజల దౌర్జన్యమునకు పురికొల్పే ప్రయత్నము లన్నిటిని తమ సామర్థ్యమంతా వినియోగించి అణచివేయుటకున్ను ప్రభుత్వమువారు సిద్ధముగా నుండక తప్పదు. ఈ పనులు చేయుటకు ప్రభుత్వము వారికి కర్చు అగును; అందుకు కావలసిన ధనము ప్రజలు చెల్లించే పన్నులనుండే రాబట్టుకోవలసి యుంటుంది. గనుక మనము పన్నులు చెల్లించమని ఎంతమట్టుకు పట్టుపట్టి యుందుమో అంత మట్టుకు మనము పన్నులు చెల్లించవలసి యుంటుందనిన్ని, చెల్లించవలసిన పన్నులు ఆలస్యము చేయకుండనే చెల్లించవలసినదనిన్ని మనము తెలుసుకోవలెను.

పన్నులు తక్కువగా యుండి ఇప్పుడు కలుగుతూ యున్న మేళ్లు తగ్గకుండా ఉంటే మనకు సంతోషమే; గాని, పన్నులు తగ్గించుకొనుటకు ఏమి చేయగలము?

(1) స్థానిక వ్యవహారములను నిర్వహించుటకు ఏర్పడ్డ సంఘముల సభ్యులను ఎంచుకొనే సలములలో మనమున్నప్పుడు పెద్ద మనుష్యులును వివేకవంతులును అయిన వారిని ఆ సంఘముల సభ్యులుగా ఎంచుకొనుటకు ప్రయత్నించవలెను; వారు నియమించిన వారు తాము చేయవలసిన పని సరిగా చేస్తున్నారో లేదో జాగ్రత్తగా కనిపెట్టవలెను. అట్లు చేసినయెడల మ్యునిసిపల్ వారికి మనము చెల్లిస్తూ యున్న పన్నులకు అనుగుణమయిన ఫలము మనము పొందగలము.

(2) దేశీయ ప్రభుసభ (కౌన్సిల్ ఆఫ్ స్టేటు) లోను, దేశీయ శాసన నిర్మాణసభ (మద్రాస్ లెజిస్లేటివ్ కౌన్సిలు) లోను మనకు ప్రతినిధులుగా నుండుటకు తగిన సభ్యులు ఎవరో తెలుసుకొని ఎంచుకోవలెను. పన్నులు ఎట్లు ఎంతమట్టుకు విధించవలెనో ఆదాయము ఎట్లు కర్చుపెట్టవలెనో చూచుకొనే భారము ఆయా సంఘములవారిపైనుంటుంది. 1920-1921 వ సం॥లో ఎంత కర్చు ఈలాగు జరిగినదో, 1921-1922 లో ఎంత కర్చుపెట్టవలసి యున్నదో చూపించే వివరణ పట్టికలు గవర్న మెంటువారు చెన్నపురి మండల శాసన నిర్మాణ సభవారి యెదుట పెట్టినారు. ఆపట్టికలోని విషయములన్నీ పరిశీలించి యేయే విషయములలో కర్చు తగ్గించుట యుచితమని తమకు తోచినదో ఆయా విషయములలో కర్చు తగ్గించవలెనని తీర్మానించుటకు పదమూడు రోజులు పట్టినది. మొత్తముమీద కర్చుపెట్టవలసినదంతా రూ 1091,000 లకు మించకూడదని వారు తీర్మానించినారు. వచ్చే సంవత్సరము మరింత అనుభవము కలుగును గనుకను ఆదాయవ్యయములగూర్చి మరింత తక్కువగా జ్ఞానము కలుగును గనుకను ఆ సభవారు ఈసంవత్సరము చేసినట్లే పన్నుల గురించిన విషయములన్నీ పరిశీలిస్తారు. కర్చు ఎంత తగ్గితే అంతవరకు పన్నులు తగ్గవచ్చును; లేదా, విద్య, ప్రజల ఆరోగ్యము, రోడ్లు, వ్యవసాయము కర్మాగారములు మొదలయిన వాటి అభివృద్ధి కొరకు ఏర్పాటు చేయవచ్చును.

(3) మరియొక పని: ఇది చిట్ట చివరను చెప్పినా అన్నిటికంటె ముఖ్యమయినది. మనము గవర్న మెంటువారికి సహాయముగా ఉన్నామనిన్ని పరులు మనదేశముపైకి దండెత్తివచ్చినప్పుడు మనసొత్తును ప్రాణములను సమర్పించియైనా గవర్న మెంటువారికి సాయము చేస్తామనిన్ని ప్రపంచమునకంతకున్ను తెలిసేటట్లు చేయవలెను. అట్లు చేసినయెడల పరరాజ్యములవారికి స్పష్టముగా నేమి బోధపడగలదంటే, తాము ఇండియామీదికి దండెత్తినయెడల ఇండియా సైన్యము మాత్రమే కాదు ఇండియా దేశస్థులందరున్ను ఏకమయి తమ్ము ఎదిరింపగలరని తెలుస్తుంది. అప్పుడు మన దేశసంరక్షణము కొరకు ఇంతకన్న తక్కువగా సైన్యముండినా భయము లేదు. అంతేగాని గవర్న మెంటువారున్ను ప్రజలున్ను ఐకమత్యము లేనివారయినయెడల మనమీదికి దండెత్తివచ్చుటకు పరదేశస్థులకు కోరిక పుట్టుతుంది. అట్లు కోరిక పుట్టి పరదేశస్థులు దండెత్తి వచ్చినప్పుడు పన్నులు ఇంకా ఎక్కువగా మనము భరించవలసి వస్తుంది; ఇంకా మరి కొన్ని బాధలు కూడ పడవలసివస్తుంది.

(దీని ప్రతులు విశేషముగా కావలసిన యెడల, చెన్నపట్టణ మండలి పబ్లిసిటీ బోర్డు వారికి వ్రాసుకొనవలయును.)

సంగతులు, వ్యాఖ్యలు.

మైసూరులో స్త్రీలకు ఎన్నికాధికార జయము.

స్త్రీలకు ఎన్నికాధికారమును కలిగించు నిమిత్తము గత సంవత్సరము మే నెలలో మహిళా భారతీయ సమాజమువారు మైసూరులో నారంభించిన యుద్యమము ప్రసిద్ధముగ ఫలించినది. గతమాసము 10-వ తేదిన జరిగిన మైసూరు శాసన సభలో స్త్రీలకు ఎన్నికాధికారమివ్వవలసినదని ఏక కంఠముగ తీర్మానింపబడియె. ఇట్టి దృఢ తీర్మానమును శ్రీమన్మహారాజుగారును వారి దర్బారువారును అగత్యముగ జారీకి తెచ్చెదమని దివాన్ గారు నుడివిరి. ఆరు మాసముల క్రిందట ఈ విషయమే ప్రజాప్రతినిధి సభలో చర్చకు వచ్చినపుడు తిరస్కృత మాయెనుగాన మరల నీ తీర్మానము ఆ సభలో నుంచబడును. ఈ మాదిరి ప్రజా ప్రతినిధి సభ్యులు దానినవశ్యముగ అంగీకరింతురని బహు నమ్మకముతో నిరక్షించుచున్నారము. ఈ యుద్యమమున పలువిధ ప్రయత్నము సలుపబడెను. మిసస్ కజిన్సుగారు మైసూరు దేశమున గొప్ప గొప్ప పట్టణములకు వెళ్లి సభలను చేయుటయు మిసస్ జినరాజదాసాగారు, మిసస్ చంద్రశేఖరయ్యర్ గారి అధ్యక్షత క్రింద నొక స్త్రీ బృందము నేర్పరిచి దివాన్ గారిని దర్శించి వారికీ విషయమును విన్నవించుటయు, సా

రముగ సహాయము జేయబూనియున్నవి॥ గోపాలస్వామయ్యర్ గారు వార్తా పత్రికలద్వారా యీ విషయమైపని చేయుటయు, చివరకు యీ విషయము చర్చకు వచ్చు దినమున ప్రబలమైన స్త్రీ బృందము శాసన సభల నలంకరించి సభ్యుల తీర్మానములను కుతూహలముతో నిరీక్షించుటయు యీ విషయ కోద్యమమున సాధనములైయున్నవి. మైసూరుశాసన సభలో చర్చకు తెచ్చినవి॥ వెంకటేశయ్యగారికిని, విజయమునొందిన మైసూరు సోదరీమణులకును మా సంతోషమును సూచించెదము.

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బొంబాయి పౌరసభ్యుల ఔదార్యము.

బాల బాలికలకు సరియైన సరళ విద్యను (Elementary Education) నిర్బంధముగ ఇవ్వవలెనని బొంబాయి పౌరసభ్యులు తీర్మానించియున్నారు. ఈ తీర్మాన మితర మ్యునిసిపాలిటీల కంతయుమాదరియైయుండుటవలన బొంబాయి పౌరసభ్యులీ విషయము నస్తోత్రార్హులైయున్నారు.

కూలిచే జీవించు స్త్రీల స్థితిగతులు,

మరియొక విషయమందు సయితము బొంబాయి నగరము వారు మాదరియై నిలిచియున్నారు. బ్రిటిష్ యూనివర్సిటీ స్త్రీసభ్యులును ఇతర స్త్రీ బృందమువారును కూలిచే జీవించు స్త్రీల స్థితిగతులను విచారించు నిమిత్తము వ్యాపార దుకాణములలోను, టెలిఫోన్, టెలిగ్రాఫ్ మున్నగు కంపెనీలలోను పని చేయుచుండు బాలికల నెంతయో పృచ్ఛ చేసిరికాని వారివల్ల ఏ సంగతియు తేట పడలేదు. చివరకు వారితో పని తీసికొనుచుండు యజమానులనే విచారించగా అనేక సంగతులు వారికి తెలియవచ్చెను. ఒకతెకు సరాసరి మాసమునకు 75 రూపాయలు బొంబాయి నగరములో కూలి వచ్చుచున్నదిగాని ఆ గొప్ప నగరములో అది చాలినంత వరమానము గాజాలదు. కొందరు తమ ఇరటిలోననేక కుటుంబములుండుట చేతను, మరి కొందరు లోకోపకారపరాయణులచే నుచితముగ స్థాపింప బడిన భోజన మందిరములలో నివసించుటచేతను ఆ యాదాయము చాలినట్లు తోచుచున్నది. నిజముగా నది వెచ్చ మనిపించుకొనునేగాని వేతన మనిపించుకొనదు. స్వతంత్ర జీవితములకది చాలదు. ఇది యునుంగాక ఆ స్త్రీలకు వ్యాపార సంఘమందు కాంక్ష లేదు. సంఘముయొక్క ఐకమత్య విషయమున వారికి ఉత్సాహము లేదు. ఉద్యోగ గౌరవమందు వారికాశ లేదు. తాము చక్కగ తరిబేతు కావలయుననిగాని యెక్కువ జవాబ్దారిగల ఉద్యోగములను తాము సంపాదించవలెననిగాని వారికాశలేదు. తమకు పెండ్లియగువరకు తమ కాలక్షేపమునకా యుద్యోగము తోడ్పడిన చాలునని వారు తలచెదరు.

ఇట్టి పనికత్తెల నిజమైన స్థితిగతులను విచారించుటకై యొక సభ (Committee) బొంబాయిలో నేర్పరచబడవలయునని యొక సమావేశ సభలో తీర్మానింపబడియున్నది. వైస్రాయిగారిని గౌర్నర్లను సందర్శించి స్త్రీలకు గలిగియుండు నిజమైన కొరతలను విన్నవించునట్లు కూడా ఆ సభలో తీర్మానింపబడియున్నది.

తల్లుల మరియు బిడ్డల యోగ క్షేమ విచారణ.

బంగళూరు మహిళా సేవా సమాజమువారు తల్లుల మరియు శిశువుల యోగ క్షేమమును విచారించి ప్రథమ మందిరము నొకటిని బెంగుళూరిలో స్థాపించియున్నారు. వారమునకొకతూరి వైద్య ప్రముఖులా మందిరమునకు వెళ్లి సులభ చికిత్సలను బోధించెదరు. ఆరోగ్య విచారణ కర్తల నిద్దరిని యేర్పరచియున్నారు. వీరు ఇండ్లకు వెళ్లి మందిరమునకప్పుడప్పుడు పోవుచుండుటచేగలుగు ప్రయోజనములను బోధించుచుందురు; ప్రతి నెలలో అఖరు శనివారము నాడు ఆరోగ్య విషయమై యుపన్యాస మొకటి ఇవ్వబడును. వారమునకు 45 శిశువులు 15 గర్భిణీ స్త్రీలు ఆ మందిరమున పోషింపబడుదురు

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మాతృ పోషణ వేతనము

పారిశ్రామికోద్యోగములలో సంభవించు వ్యాజ్యములను నిలుపుటకును, లేక పరిష్కరించుటకును నొక యధికార సమితి ఏర్పరచవలయునా యను విషయమును విచారించి వ్రాయ నియమింపబడియున్న సభ్యులు మాతృ పోషణ వేతనమును గురించి కూడా వ్రాయవలెనని విధింపబడియున్నారు. మిల్లులలో స్త్రీలు కనుటకు ఒక నెల ముందు తరువాత ఒక నెలవరకు ఉచితముగ జీత మివ్వబడుచున్నారు. దీనినందరు నిర్బంధముగ అవలంబించ యేర్పాటు చేయుటకు కమిటివారుద్దేశించియున్నారు. కనుటకు రెండుమాసములు ముందు, కనిన పిదప రెండు మాసముల వరకు, ఏ పని తీసికొనక యే స్త్రీలకు చితముగ వేతనమునిచ్చుట యవసరమని మా యభిప్రాయము. ఏలాగైనను కమిటివారుద్దేశించియుండు మార్గము మంచిది.

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స్త్రీ సభ్యులు.

మదరాసాధి పత్యమునకు చేరిన నెల్లూరిలో స్త్రీ సభ్యులుండు భాగ్యము గలిగియున్నది. మునిసిపాల్ కౌన్సిలులో శ్రీమతి నరసమ్మగారును డిస్ట్రిక్టు బోర్డులో మిస్ బల్లార్డు (Miss Ballard) గారును సభ్యులుగ సర్కారు వారిచే నియమింప బడియున్నారు. బాటలు, ఆరోగ్యమున్నగు విషయములంతగా తనకు తెలియకున్నను వాటినిగురించి తెలిసికొనుటకు తాను ప్రయత్నించుచున్నదనియు స్త్రీల విషయమేదైనను సభలో చర్చకు వచ్చినపుడు తాను తప్పక వారి పక్షమున వాదించుననియు మిస్ బల్లార్డుగారు సెలవిచ్చినారు. బాలికలకు భటత్వమున (Girl-guiding) చక్కగ శిక్షించుట యవసరమని నేను ప్రస్తావించితిని. రాను రాను నెల్లూరు విద్యావిషయక సభలలో సహితము స్త్రీ సభ్యులేర్పడుదురని నమ్ముచున్నారము. అహా! చూచితిరా! నెల్లూరు మ్యునిసిపాలిటి యెంత వృద్ధి స్థితిలోనున్నది! బొంబాయి, మదరాసు మున్నగు గొప్ప గొప్ప పౌర సభలు అట్టి వివేకయుక్తమైన మరియును ఉదారమగు మనోభావము నెపుడు ప్రదర్శించునో తెలియదు. ప్రజా క్షేమ విషయమై వివేకమైన సలహాల నిచ్చు స్త్రీలు ప్రతి పట్టణమందును గలరు. అట్టి వారిని సర్కారువారు గాని లేక ప్రజలుగాని సభ్యులుగా నియమించుట యవసరము.

భీమా మొత్తమునకు స్త్రీలకు గల హక్కు.

1874-వ సంవత్సరముయొక్క వివాహిత స్త్రీల సొత్తు విషయిమైన చట్టమును సవరించుటకొక బిల్లును లెజిస్లేటివ్ అసెంబ్లిలో బి. యస్. కామత్ గారు తెచ్చెదరు. తన భార్య లేక బిడ్డల ప్రయోజనార్థమై భీమా చేసియుండు మొత్తమును మరొకరికి మార్చుటకును, లేక భీమా కంపెనినుండి అప్పు తీసి దాని కాధారముగానా మొత్తమునుంచుటకును, లేక వేరొకరివద్ద అప్పు చేసినవారి పేరటభీమా పత్రమును మార్చుటకును వీలున్నది. హిందూ మరియు మహమ్మదీయ చట్టములీ విషయమున సందిగ్ధముగానున్నవి. ఆ సందిగ్ధమును పోగొట్టి భార్యగాని బిడ్డగాని బ్రతికియుండగా వారి పేరట వేసిన భీమా మొత్తమును మరియొక పేరట వ్రాయుటకు పురుషునకధికారము లేదనియు, అప్పులవారికి సయితమా మొత్తముపైయధికారముండ కూడదనియు, అది ఆస్తిలో నొక భాగముగ భావింపబడ కూడదనియు కామత్ గారు తెచ్చు బిల్లులో నిరూపింపబడియున్నది. అట్లు లేనిచో దిక్కులేక పోవు స్త్రీలకు భర్తగతించగానే చాలకష్టములు గలుగును.

పంచవర్ష వృత్తాంతము.

కడచిన 5 సంవత్సరములలో మహిళా భారతీయ సమాజమువారు చేసిన యుద్యమములను నిరూపించి యొక స్వారస్యమైన వృత్తాంతమును ప్రచురించియున్నారు. వలయువారలు కార్యదర్శినిగారి పేరట వ్రాసుకొన్నచో పత్రికలు పంపబడును. వార్తా పత్రికలలో నా వృత్తాంతము చక్కగ విమర్శింపబడియున్నది. “స్వరాజ్య” పత్రికాధికారులు దానిని శ్లాఘించి మూడు కాలంలు వ్రాసియున్నారు.

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రాజకీయ నేరముల కొరకు శిక్ష పొందిన స్త్రీలవిషయము.

మహిళా భారతీయ సమాజమువారు ఈ క్రింద ప్రచురించబడిన జాబును మదరాసాధిపత్యము మంత్రిగారికి వ్రాసియున్నారు. వారు దానిని విచారించెదమని సెలవిచ్చియున్నారు.-- ఆంధ్ర దేశపు అసహాయోద్యమమున పని చేయుచుండు శ్రీమతి దువ్వూరి సుబ్బమ్మగారి విషయమును మీ గమనమునకు తెచ్చుటకు మహిళా భారతీయసమాజమువారు సెలవు వేడుచున్నారు. ఆమెగారు కాకినాడ మేజస్ట్రేటు గారిచే ఒక సంవత్సరము దాకా లేక జామీను ఇచ్చు దాకా కఠిన శిక్ష ననుభవించవలెనని విధింపబడియున్నారు. రాజద్రోహకరములగు ఉపన్యాసములను చేయుటయు, ప్రభుత్వమువారిపై జనులకు విరోధమును పుట్టించుటయు ఆమెగారిపైయారోపించిన నేరములైయున్నవి. ఇదే నేరములకే శిక్షింపబడు ఇతర ఆధ్యులకు సాదాశిక్ష ఇవ్వబడియుండగా ఈ మెగారికి మాత్రము కఠిన శిక్ష విధించుట స్త్రీ పురుషులలో పక్షపాతము మాపునట్లగుచున్నది. గనుక ప్రభుత్వము వారీ విషయమును ఆలోచించి సాదా శిక్షగ మార్పవలెనని కోరుచున్నారము. రాజకీయ ఖైదీలకు రాజకీయ గౌరవము ననుసరించి శిక్ష విధించుటయుక్తమని బ్రిటన్ మొదలగు నాగరక దేశములలో నేర్పాటు చేసిన బొప్పన నిచటను యనుసరించవలయునని వేడెదము.

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